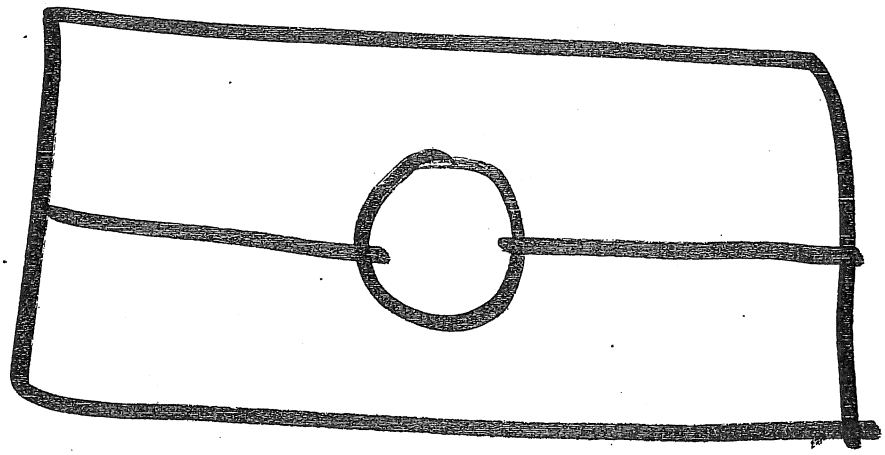
Stop Child Abuse

everywhere you walk is Indigenous land



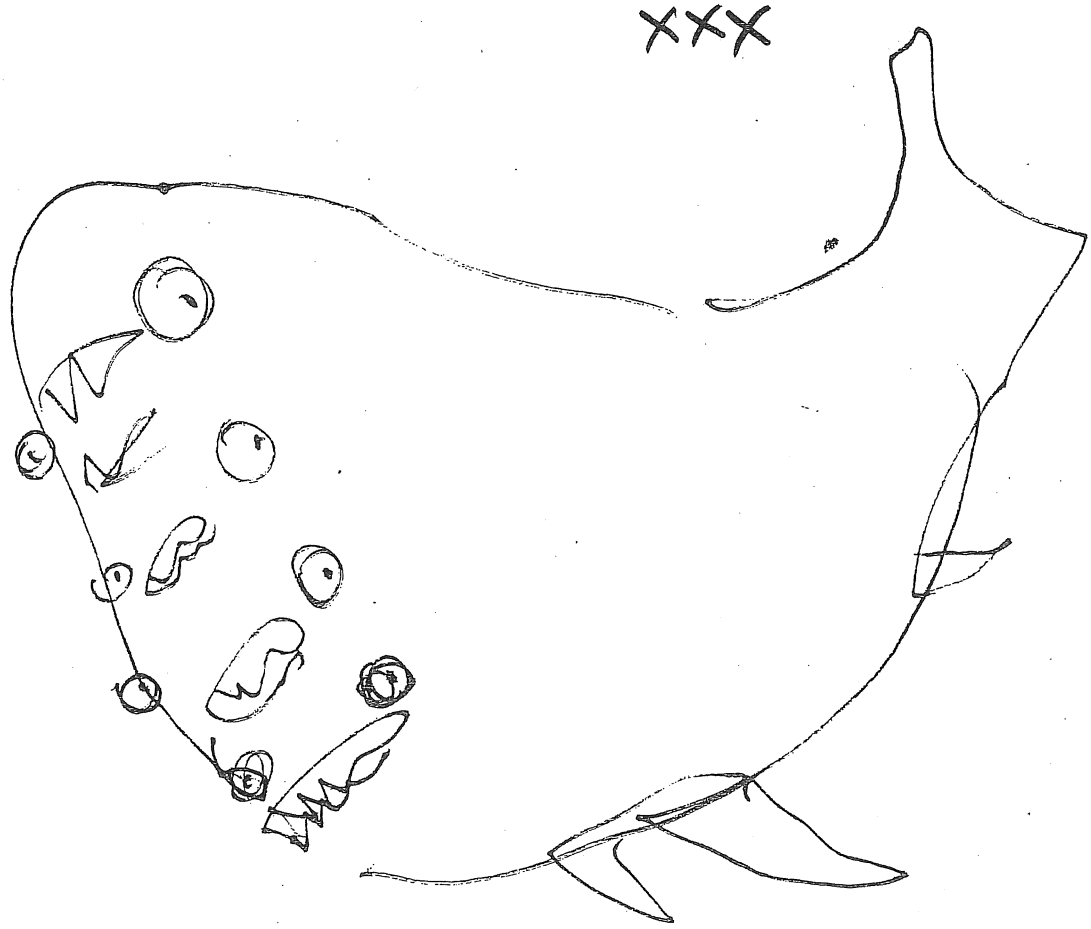
we recognise that this conference is taking place on Wurundjeri land, & that sovereignty was never ceded. until genocide is stopped, sovereignty is recognised, & a treaty is made, this country is in a constant state of warfare.

This is just a warning to say that some of the stuff printed in this reader deals with personal, difficult, emotional & traumatising issues/ experiences. It could be triggering or hard to read...

Please take care of yourself while reading. Only do so if you have support, are in the right headspace, the right environment...

listen to yourself

xxx



so this week was a real lot about trying to bridge gaps between different groups and scenes and circles of people, between people organising around trans stuff, around wom*n's stuff, genderqueer stuff…

because we recognised that so many of us care about so much of the same things but we organise so separately and so often in conflict or tension with each other…

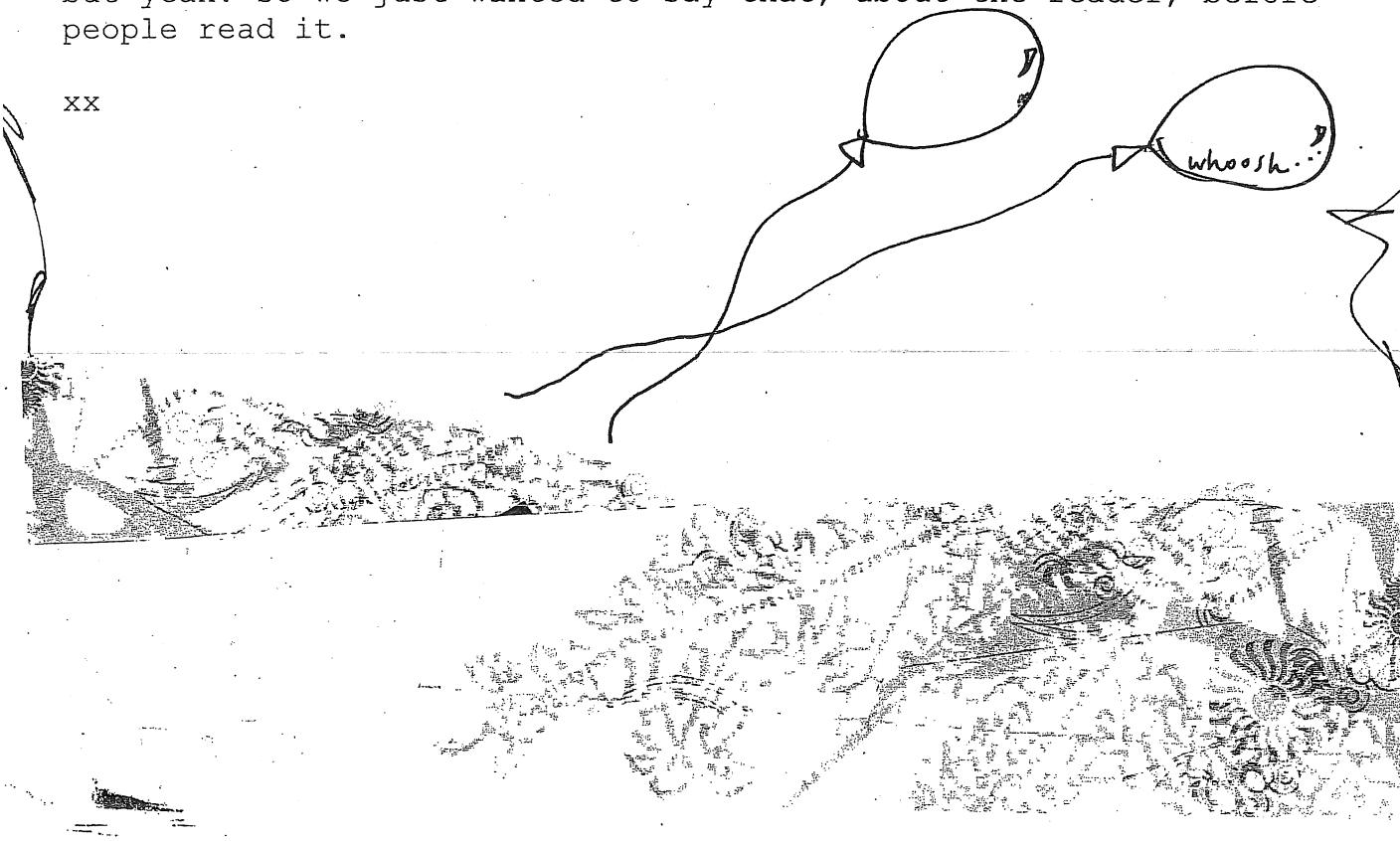
and so some of what we were trying to do in organising this weekend was talking to people we never normally talk to and communicate in all the different languages and words we are used to using and open ourselves up and question what we are all used to…

it was pretty hard, and to some extent i think we did have a more open and varied organising collective, and there were heaps of discussions where we all had to really think about things we normally took for granted. and i think the weekend and what we have accomplished is so much more interesting and amazing because of those efforts.

but at the same time, it has been really difficult to involve more people, different people, to really be open and to work with lots of different people. and i think partly that is reflected in this reader, in that a lot of the submissions are focused on wom*n and wom*n's issues, more so than submissions around trans issues or genderqueer stuff. and i guess part of what we want to talk about on the weekend is why this is. and about these barriers, these gaps, these tensions. about how we can work together, know each other, communicate to each other, learn to understand each other.

but yeah. so we just wanted to say that, about the reader, before people read it.

xx



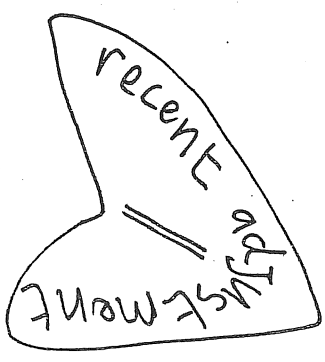
WHY WE WANTED TO HAVE THIS WEEKEND

'I see any conference as being primarily a space to challenge and expand your worldview. It's not just about specific things you learn or see in workshops or whatever, but about being immersed in a space that's devoted to thinking/challenging/questioning (hence I see the safe spaces policy as integral!)

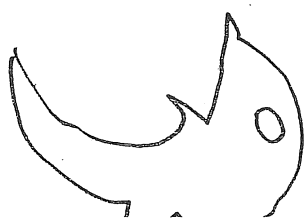
More specifically I am interested in helping create a space where we can talk about and deconstruct gender from the point of view of those who typically don't get advantaged by the gender roles and norms of our culture.'

'A conference that supports people in the exploration of gender, transgender identity, sexuality and education. Politics, humour, performance, coffee and stuff.'

'Making reality of our dreams for safe spaces. I want to do this to learn and to share. To learn more about people and to be able to openly talk about issues that affect all of us. That we do or don't talk about with close friends. To gain more perspective from others.'



'Creating a safer space to talk about ... ues that even 'activists' do not talk about. Learning, discussing, building a space that we don't generally see in 'mainstream society.' Talking about things like sexuality, sex, abortions, body image etc.'



'I would like to become more involved with my community. I would like to be an active member within a group who are creating safe space and awareness for queer/trans folk.'

'There is a massive imbalanced community who will forever marginalise and disadvantage queer folk unless they become educated as to who queer folk are, why we are and why we cannot simply choose to change or evaporate.

The saddest thing for queer folk is that they emerge into this hostile world and can not even find valid knowledge about who they are and why - they are merely ostracised and marginalised with no valid explanation except totally inappropriate religious dogma.

I have a vision - my reason for being - having actually survived against all odds - my mission is to do everything I can to engender knowledge and education.'

'Lots of things happen and we don't talk about them. That have to do with being a certain gender or feeling certain ways and bodies and whatever like that. I want a space where I feel comfortable to start talking about this stuff. I want not to have more arguments about whether safer spaces and safety and changing the way we relate to each other is important and instead have that be where we start from. Also, I want to have fun times with people that care about this stuff and that want to talk and listen.'

'A conference where we learn from and teach each other about our gender identities, our gendered bodies and lives. Stuff about how we cope with living in a world which isolates, alienates and others us. As well as fun practical stuff like how to fix a bike, knit and make jam. I come from a feminist queer background and am interested in anti-racist solidarity activism.'

'Beacause I want us to have a space where we can share our stories and experiences and knowledge. Because I want to be able to work with a group of people in amazing ways.'

why not?

all our pain, then safer spaces policy...

The idea of creating a safer space, rather than safe, is a recognition and understanding that not all spaces will be safe at all times for all people, and that safety is experienced in different ways by different people. But that we will work together to challenge, confront, address and eliminate oppressive behaviour, our own and that of others, to create a space that is SAFER. Remember that there is only one person who you can change: that is yourself.

We would like to see a safer space that respects all of our experiences, our boundaries, our fears and our pains. We would like this space to be welcoming, inclusive, supportive, caring and free of assault, marginalisation, oppression and inequality. This is a survivor-centric space. This space recognises that the Wurundjeri people are the traditional owners of this land and that sovereignty was never ceded.

A safer spaces policy is more then just a set of rules, or a document, or imposed restrictions. It is a dream - a dream of safety, a dream of communities we want to live in, and ways in which we relate to one another. It is a goal that we work towards and an ongoing process. It is a dream we ask you to participate in.

Safer spaces is a key part of 'Out of the Silence', because without a safer space people will not be empowered to share their stories and experiences, or be motivated to work on their own prejudices and intolerance. We need a safer space to help bring us together to build a positive outcome for everyone at the conference.

Some things we dream of when we dream of safety:

As a part of this conference we reject power structures of privilege and oppression, whether they are based on gender, sexual expression, sex, age, relationship orientation, race, parental status, wealth, social position, education, ability, ethnicity, language, religious affiliation, ideology, cultural or historical precedent… - or any other injustice against persons. We would like to see no discrimination, oppression, exclusion and marginalisation in our space. This means more than just using 'politically correct language'. It means challenging and interrogating our own normative understandings and our own privileges that guide our behaviour, our conversations, thoughts and ideas. It means being aware of who feels comfortable to enter spaces we create, or are in, who dominates, who speaks the most, who has trouble listening. It means being aware of the language we use, who can understand it, who is alienated by it. Above all it means caring about others and valuing their contribution, it means being open and honest with yourself. It means recognizing the human value of others and behaving in a positive way towards all.

We would like you to examine your prejudices and privileges and to recognise that while we are oppressed, we are also the oppressors. We also recognise that whilst it is hard to see our own privilege or the ways in which we oppress others, it is necessary to challenge ourselves and each other. As a part of this we need to be accountable, to accept, be responsive and open to the possibilities of being challenged - and we need to be responsible, careful, and loving in our challenging of others.

In this space we ask you to respect people's physical and emotional boundaries. We ask that you always get explicit verbal consent before touching someone or crossing someone's boundaries. And that you practice active consent before, during, and after sex. We ask that you have respect for people's space, in talking, in their ideas, opinions, experiences. And to have respect for others' space to be silent, to be themselves and to make their own decisions

When we talk of a survivor-centric space, we mean to listen, believe and support survivors. We mean that individuals that are called out for any kind of assault, including sexual, physical, emotional, and so on, to be accountable for their behaviour, to take responsibility, to respect survivor needs, autonomy and space. We mean that in this space, survivors' needs are respected and listened to. This includes accepting that no one has absolute rights to be in this space. By this we mean that if someone is feeling unsafe in your presence you need to be open to the possibility of leaving the space. It is as important that you do not see this as an infringement on your freedoms but as an essential step in building radical communities.

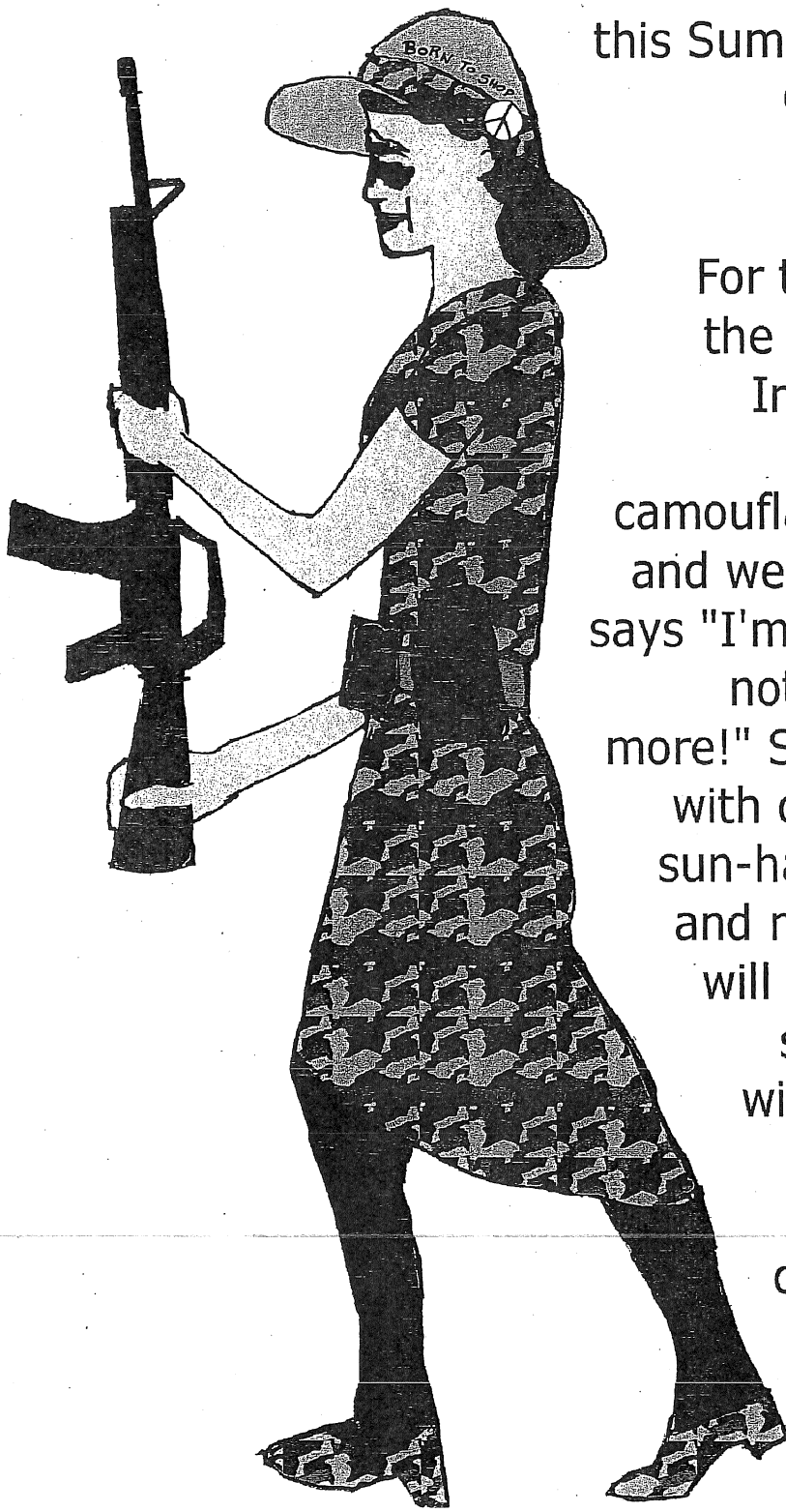
At this space we ask that you do not assume anyone's gender identity. If you don't know, ask. Be aware of how much gender binaries are embedded in our language. Allow each person to define and redefine themselves as they wish.

In this space we ask what you to think about inclusivity. We would like for everyone to examine their own behaviours and be pro-active about inclusivity. Are there ways in which you make people feel unsafe? Are there people isolated from these spaces? We ask that each person is valued and accepted for who they are. We ask that you think about ways in which you organise, language you use. Does 'inclusivity' mean to you that people need to fit within your structures, political beliefs, ideas, plans? Or can we create dialogue between people so that we create spaces that are everyone's spaces, that we all make and are a part of, feel included in, belong to, and can participate in?

Some drugs damage people's ability to control their impulses and their behaviour - these include, but are not limited to, alcohol and amphetamines. Use of these drugs can create an unsafe space for everyone. We need to acknowledge that people who will be attending the conference may have traumatic past experiences with alcohol and drugs, or with people who have been under the influence of alcohol and drugs, and that our use of these substances may trigger flashbacks, panic and anxiety, or make people feel otherwise unsafe. For this reason some spaces at this conference - workshop spaces, and the performance night - have been designated as "dry", and we ask you not to consume drugs or alcohol in dry spaces. Please do not take drugs that seriously impair your ability to participate before coming to the conference. Please remember that Out of the Silence venues are smoke free.

Community means trust, means openness, means equal participation. It means just and equitable treatment and handling of grievances for all. It means **support** for those that feel unsafe and the things they need to happen. It means **believing, talking, asking, and following through**. It means being willing to challenge people on their behaviours, in a loving way that is careful of both of your safety, in cases where they are unable or unwilling to do it themselves, whether they are your friends, family, people you respect, or not. Separating the person from the behaviour, but accepting that this is not an excuse. It means taking the time to listen to those who are challenging themselves and asking for your help in the process. It means **accountability** to yourself and to others. Even though we are **all** amazing in so many ways, sometimes any one of us might do something that hurts someone, that makes someone feel unsafe. **We all** need to take responsibility for that, and we all need to participate in the process of handling that and creating a safer space within our community.

Fashion Focus: Power Dressing



Join the Coallition of the Willing this Summer and cause some Collatoral Damage in the War on Fashion!

For the power woman on the on the battlefields of Iraq or Afganistan this pretty little jungle camouflage dress is the wash and wear combat outfit that says "I'm mad as hell and I'm not going to take it any more!" Stylishly accessorized with chic M16 and combat sun-hat. Hip urban women and modern road warriors will appreciate the figure slimming ammo belt, with matching grenade pouch and water bottle. The outfit is completed by combat pumps and age defying black face paint. For the urban warrior in everyone.

Remember: "It's a Jungle out there!"

Ché Monro 2007

GENDER AGENDA

Some terms to know...
Ftm: female to male transition
Mtf: male to female transition

"Here is a straight woman and a straight man and a man and a woman and a female and a male and a gay male and a gay female and a transgender person and a intersexed person and a ftm and a mtf and a straight person and a gay person and a transgendered straight male person female identified and a trangendered female identified biological male identified transsexual, and a straight male gay biological non-gendered identified transgendered male, and a biologically brain sexed transgendered, animal, human animal, transgendered, non-gendered, gender queered, straight, bisexual, Omni-pan-straight-bi-queer-homosexual-fag- non-gendered, non-defined, undefined, non-labelled, squared my language, transgendered person, (?) Person, what defines who a person is, who a person isn't, what is a person, pure biology? chromosomes, DNA, cells, similar, differences, language, it all comes back to language, definitions, and gender. Agender. Gender? Orientation? Sexual Orientation? Here is a square... we shall see how many definitions and connotations we can squeeze into it. Now, here is infinity."

About Me:

My name is Orditz and I am an intersexed person; however, all records and legal documents indicate an F marks the spot. My birth name is a name associated as being female gendered. I was brought up a girl, even if my parents worked in their absolute power, to bring all their children up, gender neutrally.

My mother said that she really wanted a girl. She wanted a girl so badly, so that her daughter could grow up and change the world, and be a kick ass feminist too. Wanting something so badly, even when I was born, and my sex was ambiguous. I just wonder how different I would have been if I had of been bought up a boy.
I do not think there is anything wrong with female gendered people. I like them. I have nothing against them. Nor do I have anything against male gendered people.

It would be like if I had something against a human gendered person. The point of all this, is that I am human first. My sex or being intersexed is secondary. However, they do not have boxes on certificates that have H. (Human) or even I (Intersexed) No, there is only F (female) and M (male).

I am also a person who has many masculine traits and have been in a medical sense, classified as gender dysphonic, and a transgender person. The more I find out about Intersexes the less I agree with these terms. I am a person who would like a different body than the one I was born into. This may sound contradictory. Perhaps it is that I wish I could choose to a certain gender and not perceived to be one gender that I have no connection with or to.

"Intersex" is a general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male.

What does this mean? Intersex is a socially constructed category that reflects real biological variation. To better explain this, we can liken the sex spectrum to the colour spectrum. There's no question that in nature there are different wavelengths that translate into colours most of us see as red, blue, orange, yellow. But the decision to distinguish, say, between orange and red-orange is made only when we need it—like when we're asking for a particular paint colour. Sometimes social necessity leads us to make colour distinctions that otherwise would seem incorrect or irrational, as, for instance, when we call certain people "black" or "white" when they're not especially black or white as we would otherwise use the terms.

Not male... non-gendered but it seems there is a leaning more towards the male at the moment... male-gendered...and those stereotypical associations that come with being male-gendered, those assumptions that are shed and replastered and shed, and rearranged when perception perceives male, outward male appearance basically

because its more comfortable and I live in a relatively small town in the country and people assume I am male from a distance, and something else entirely up-close

because their brains go directly to male based on gender sculpting (dress, stance, taking up space etc), but more confusion when eyes and faces recognise not complete male, not complete masculine stereotypical features and no facial hair.

This body that doesn't come with instructions comes with a mind that ticks like a clock in my ears and keeps me awake. And I came to the conclusion; this is the body I was meant to be in, so I could have that brain that decided I do not want to transition from one gender robot costume to another costume, as they are only facades. I do not have a "medically defined penis." I do not have a lowered voice. Nor do I have the medically encrypted, noted-down in sentenced chromosomes that proclaim on medical files that I am one hundred percent female or one hundred percent male. I do not think there is a chromosomal one hundred percent of anything. This body I inhabit. I was brought up as a girl robot because perhaps at the time in Australia there was no knowledge of intersexed people, and that gender costume seemed to be the best one that fit. There was a line of costumes on coat hooks in my bio-mother's homebirth cupboard, when the midwife simply took one down and together they clothed me in girl gender. My bio-mother is a hippy feminist, so she naturally wanted a girl and had told every one it was a girl. There I sat in that warm comfortable place for many months minding my own business and having quite a nice time. And so, my mother gave me a gender.

I like to call myself Orditz, because it is my dead father's second name, and the gender costume I am currently wearing today, has blue and grey spots on it and a jam stain.

yes, I've got A VAGINA and you can still call me sir, CUZ I CAN'T CURE this VISUAL DISEASE OF YOURS. But I DON'T GIVE A DAMN about "sir" or "ma'am". So, in the "F" or "M" boxes they give, I forgive myself for not fitting in. And blame the world for lack of CLARITY. . . . .

Resisting the Medicalisation of Transgender Bodies by Ash

This is an edited account from a talk I gave at Camp Betty (www.campbetty.net) titled "Resisting the Medicalisation of Transgender Bodies" on June 9th 2007

This is my own 21st century version of that famous political slogan from the 1970's, to which we owe the early second wave feminists so much debt - 'The personal is political'…

In relation to my personal identity, there are some words I don't take off: queer, trans, vegan, butch, anti-capitalist, animal liberationist, anti-racist, feminist and the list goes on. Sometimes the long lists of identity labels that so many of us use are looked negatively upon, (perhaps because of 'identity politics' or the desire for a simple neat definition) but I believe the search for one name to describe me is as pointless as trying to separate my 'personal' from my 'political'. But I also take it further than that; I sometimes don't want to define myself at all.

In terms of gender, I'm quite happy not giving you a nice "neat" definition of my identity. In a way, I hope that by not giving an easy definition of my identity and not following a familiar transition path that I will make people feel a little uncomfortable; uncomfortable enough to challenge preconceptions that are held as a result of our social conditioning. However, in another way, I also wish for an easier life for myself! Being politically active in the world we live in today, as I'm sure many people reading this will know, sometimes comes at a significant personal cost - its bloody tiring!

A lot of people assume that being transgendered means going from male to female or female to male and furthermore doing everything possible to live in the "opposite" gender. In regards to trans masculine identities, that would often involve taking testosterone, having chest reconstructive surgery, a hysterectomy, and phalloplasty and furthermore usually in that order. This is not the exact path that I am on. Through refusing to identify as male or as female I am attempting to resist the medicalisation of transgender identities as well as the implicit project of re-inscribing the gender binary onto trans bodies. For me, this is not just where the personal and political gently entwine, it is where they collide.

I am a trans person who, over the last few years has spent a lot of time weighing up the pro's and con's of whether to take hormones. My decision to not take testosterone means that I often feel like I am fighting an uphill battle. As much as I desire some of the effects of taking T, at this stage the reasons for not taking it outweigh them. Some of these reasons include general health concerns as the long term side effects of taking testosterone are still relatively unknown, I also don't want to support a pharmaceutical company for the rest of my life either. These companies are not only multinational corporations that care more about making money than healthcare but their products are still routinely tested on animals and some synthetic hormones have ingredients that are animal derived. I have also struggled to overcome my addictions and I am wary of feeling like something has control over me or of "hanging out" for my next T shot as many of my trans friends talk about as they wait for their next shot. Many transguys also talk of mood swings, not being able to cry or to be emotional, acne, and other undesirable affects that taking testosterone can lead to. Also, and most of the time, I really like the fact that I am visibly queer and as much as I wish that I "passed" more, I would also find it extremely difficult to "pass" as a white heterosexual man.

I feel quite certain that taking testosterone is not something that I wish to do. In a political and cultural sense I am also experiencing in my everyday life the pressure for taking T, or at least the pressure of feeling like non-hormonal transgender-ness is a poor relative of hormonal transition. Many people find it difficult to understand transgender without automatically thinking that one day I will wake up and "be a man". Transitioning for many trans people consists of various markers or initiations including; first shot of T, voice dropping, facial hair, chest surgery etc which are more visible to the outside world. These markers are often times of celebration, a celebration that I might not experience. Such concrete milestones make it easier for some people to understand a person's gender transition. Without these markers, some people, both trans and otherwise, struggle to comprehend a less defined gender identity.

Historically, the necessity to claim a "different" or "un-name-able" space has been happening for centuries and across cultures. Queer theorists and historians including Esther Newton, Jack Halberstorm, Leslie Feinberg, Susan Stryker and many others, have pointed to many examples of how people (of not just recent, but of ancient, eras) have defied gender and sexuality conventions and have wittingly or unwittingly served as motivators and heroes for us today. And queer theory of the 1990's started a discourse where sexuality was understood to be less clear cut as either gay or straight. With queer theory and queer activism there began a dialogue beyond the male/female gender binary. In a contemporary and local sense, we have begun to deconstruct gender, and in turn we have (in many areas) made progress in breaking down the misconception that we all fit neatly into two, sweet, little boxes called male and female. And in actual fact, the existence of intersex and/or hermaphrodite folks has been disproving this myth throughout time and it is a disgrace that the medical institution, continues to deny the right of intersexed people to make informed decisions about their own bodies.

On a personal level, I don't want to subscribe to a forced binary understanding of thinking. I don't use the word 'transition' to explain where I'm at either. As Del La Grace Volcano once said - "I'm not going from A to B or B to A, I'm just going". I don't see transitioning as something with a clear beginning and end but rather a journey that I hope is continual. I don't want to get to a certain time in my life and feel like this is where I can stop growing or changing or learning or whatever. Transgender. Transcend. Transcend this forced binary idea of gender being limited to only male or female and furthermore that male and female have these strict understandings that everyone must adhere to. Although words like FTM and MTF have become necessary for some people (indeed many people) as the only way they can easily articulate themselves; the words themselves still subscribe to this gender binary way of thinking and as much as I support and advocate for people who choose this form of self address, I also think it makes it easy for people to reduce trans identity to simply being, only, and always, 'trapped' in the wrong body. My gender identity is not a psychiatric illness despite the psych hand book, the DSM IV saying otherwise. I refuse to set my identity within a pathological understanding. I'm not a biological mistake, my gender identity is not an error, but still the medical institution, with a few individual exceptions, does all it can to hide us and to rectify our so-called problems. To turn to Del La Grace again, "I do not consider myself to be "gender dysphoric". It's more that the world is dysphoric (extremely uncomfortable) about me and all those like me who either won't or can't be precisely male or female".

This highlights what I see as the importance of us all, regardless of our gender identity, that we challenge the world that has an issue with non-normative gender identity and sexuality.

The questions I often find myself asking are:

Why can't I have access to chest reconstructive surgery without taking testosterone?

Why would I have to have a hysterectomy in order to remove female from my passport?

Why don't the psychiatrist's who approve us for means to change our bodies physically through hormones and surgery encourage us to be activists within our own communities?

Why are these processes so expensive and not available through the public health system?

Why is it that the medical institution has more power over what I do to my body than I do?

I feel that all of these issues within the trans community, work towards minimizing the number of trans people who adopt indiscriminate genders and refuse to be silenced.

I also want to make clear that I am not suggesting that transgender is revolutionary and that transsexual men and women are only upholding the oppressive either/or categories of male and female. I do not want to compare transgender and transsexual people against each other, but rather reinforce the idea that we work towards creating a space where everyone, including those who blur and challenge the notion of gender itself, can feel validated. There is a world of possibility in regards to gender, and I like to think that we can all be in this together.

In my opinion, too much time is wasted fighting against each other when this energy can be used more productively. Everyone on the trans masculine spectrum challenges the narrow definition of a male as a person born with a dick, a male is masculine, a male is attracted to women, and women only. I'm sure that everyone reading this knows that there are many different ways to be a "man". The binary system is repressive. But both Transgender and Transsexualism through their existence work towards breaking down the way that patriarchal society so brutally tries to force all of us into two tiny categories. One does not need to identify outside of male/female to fight that system, we all can. Leslie Feinberg in Trans Liberation: Beyond Pink or Blue put it nicely when ze said "We all have the right to find our place on the circle of sex and gender, and still defend every other point on its circumference".

I think it is important to shape the trans movement within a wider arena of social struggle. Not only would deconstructing the gender binary be useful for trans people in order for us to be able to live our lives the way we want to without fear or persecution. But sexism would likely to be eradicated in a world that didn't rely on maintaining the belief that there are two distinct genders predetermined by biology. If the mainstream was educated to understand gender diversity - it would be difficult to maintain the situation where one gender holds more power and in turn dominates the other. The notion that there are only two genders works towards supporting patriarchal society and in my opinion, this in turn strengthens capitalism.

In my opinion we need to join forces with the women's liberation movement, the union movement, the land rights movement, the animal liberation movement, the anarchist movement etc.. We can gain strength by working together to fight not only for sex and gender freedom, but to end discrimination in all its forms and in turn

fight for social equity. We need to fight for the rights of all people to have control over their own body and develop their gender expression, free from violence and discrimination. I think it is disgraceful that we are seeing arguments against a woman's right to choose to have an abortion still being flung around by politicians in an election year in 2007. We all deserve to have equal access to employment, housing, healthcare and all other basic human rights. My activism is about a wider struggle for equality and justice for everyone, not only the transgender community.

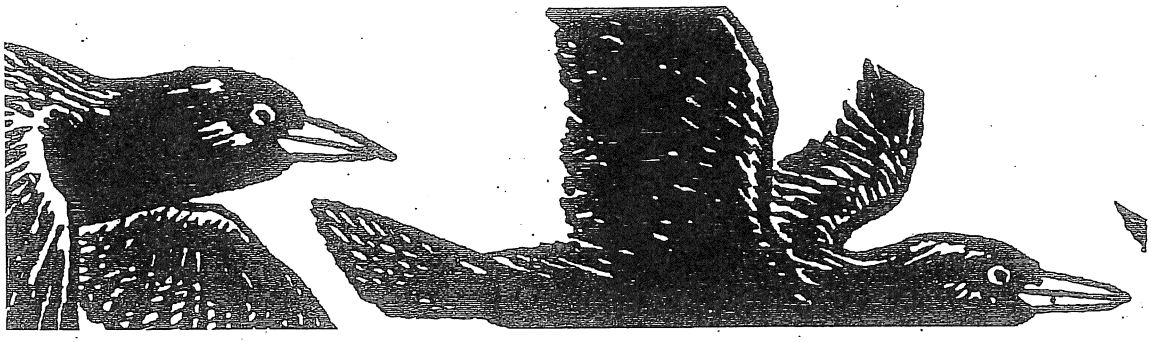
This is what keeps me fighting. My day to day existence can be painful at times and over the years my loving partner has spent too much time healing my emotional wounds. Sometimes I still struggle with things like not being "trans enough". I will probably never pass as a "man" despite my voice training lessons, herbal alternatives to testosterone and other unconventional methods of masculizing my body. I continue to hope that one day I will be able to have chest surgery in Australia without having to take testosterone like I could without too many questions in the States. I am aware that there are other gender pirates out there fighting similar fights. Many of whom I have met through overseas travel, over the internet, as well as, here, in Melbourne, within our ever growing and diversifying trans and queer communities. I am determined to find a way that I can survive and hopefully in turn, make it that little bit easier for the next kid who doesn't fit in a neat little box. I will continue to question. I will continue to question why it is, that the only acceptable gender neutral titles are ones that are earned - like Reverend, Doctor, Constable and Sergeant.

Until the day that Mx or another gender neutral title is an option or until we do away with titles altogether I will continue to write Doctor on all my forms and hope that I don't get busted for fraud. And I will continue with my pronoun impairment - being at odds with the male and female pronouns that are forced onto us. ll continue to navigate public bathrooms on a basis of which one would be safest or which one I will blend into more easily right now in this particular situation? [On a side note - please check out TMGP's Toil/Art Project at www.toilart.org - a project working towards increasing awareness and education around gender neutral and wheelchair accessible bathrooms in Melbourne.

Until freedom of gender expression is more than just dialogue, and when our decisions about our lives are ours and ours alone, I'm sure that people will continue to wonder just how long it will take for my testosterone to kick in, and when will my voice finally break.

But hopefully one day we will all be able to live without having to justify our existence, without having to continually break down assumptions made about ourselves on a daily basis or without having to live in fear of discrimination every day.

I would like to end with a quote from Leslie Feinberg's Trans Liberation: Beyond Pink or Blue - "None of us can ever be free, if others are still in chains".



CONSENT & BOUNDARIES

Consent

Consent and non-consent aren't defined or communicated in the same ways by everyone.
Not every definition of **consent** will be applicable to every person.
Each individual should come up with their own definition of **consent** and feel positive about communicating it.
Consent is an ongoing process which can be given or taken back at any time.
Consent/non-consent can be nonverbal, and may include body language/posturing.
Consent involves healthy communication between everyone involved in sexual activities.
Consent can never be considered 'a given', with strangers or long term partners.
Once you achieve **consent**, keep checking in to maintain a consensual experience.
Some people aren't comfortable expressing **consent**/non-consent verbally.
Silence does not mean **consent**.
Consent means paying attention and stopping if you think something might be wrong.
Consent means stopping in the middle of whatever you're doing if your partner withdraws consent.
Consent means hitting on someone before they're drunk/intoxicated.
Consent means not manipulating or punishing people who deny or withdraw consent for any activity.

Boundaries

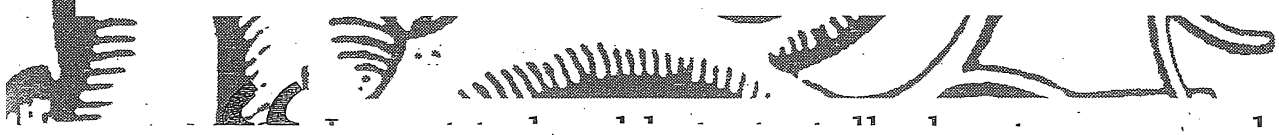
It is hard to give consent if you haven't defined your boundaries or you are uncomfortable asserting them.
Boundaries are ways that we come to an understanding about how we interact with others in healthy ways.
We don't always have the words to articulate a boundary, but we may feel that something is wrong when ____ or stop feeling that everything's OK when ____. Boundaries are a way of protecting yourself emotionally and physically. Boundaries are fluid and subject to change.

Communicating consent

Not all styles of communication or language will suit all people. Here are some examples of language that some people use to communicate about consent and boundaries.

"Are you OK with this? "
"What should I look for if you start to feel uncomfortable?"
"How are you feeling?"
"Can I ___?" "May I ____?"
"What would you like me to do?"
"Does this feel nice?"
"Where do you see this date/evening/etc going?"

You might like to consider:
What are some verbal and nonverbal signs you give when you are really enjoying what's going on? What are some verbal and nonverbal signs you give when you are uncertain/ambivalent about what's going on? What are some verbal and nonverbal signs you give when you are uncomfortable with what's going on?



Listen

We don't know everything about ourselves. Not just because we have not yet learned enough but because it is impossible to know everything, absolutely and completely. We don't fully know ourselves, let alone other people.

Consent is never finished or completed, and event from which we can move on (which we can absolutely know). We should never think that we know, or that the story is completed. When we consent…when we don't consent…when we look for consent - when we deal with all this - we do so imperfectly, however urgently.

All we can do is learn a certain sensitivity. Learn to listen with every sense, to continually put our certainties into doubt. To expose ourselves, to make it possible for others to expose themselves to us. To learn sharing.

Can we feel safe enough, together, to risk ourselves?

Trust - eek!

Safety & RISK

And we need to risk ourselves in order to become something different to what we already are. We need to become different because we are a part of the world of which we are critical - we are not outside of its stupidities and cruelties. Is this not what we are coming together to explore?

//

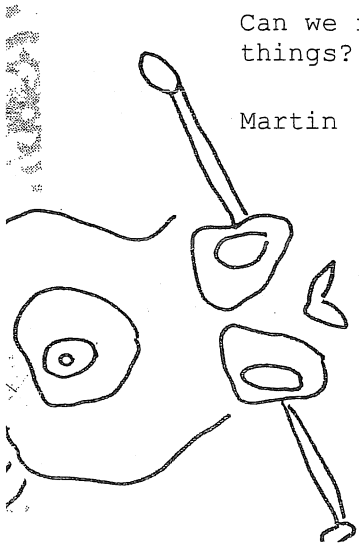
Newspaper politics says 'sex is pleasurable and everyone should be able to enjoy it.' Too neutral, too simple, too thoughtless, too certain ('pleasure' or any other affective position is a political issue, an intense issue, a duplicitous issue). We must be suspicious of such truisms - common sense depoliticises; by invoking incontestable 'facts' it easily makes struggle invisible.

A radical politics needs to recognise that what initially seemed clear, obvious, harmonious, simple - is actually a complex site of struggle. A complex site such as sexual politics.

Learning to change, to intervene in these struggles - this involves thinking and practicing sexuality differently. The way we do sexuality needs to become an essential part of our critical relationships and communities. These practices can become a means by which we can learn to trust each other sufficiently to risk ourselves.

Can we feel safe enough, together, to say and do dangerous and urgent things?

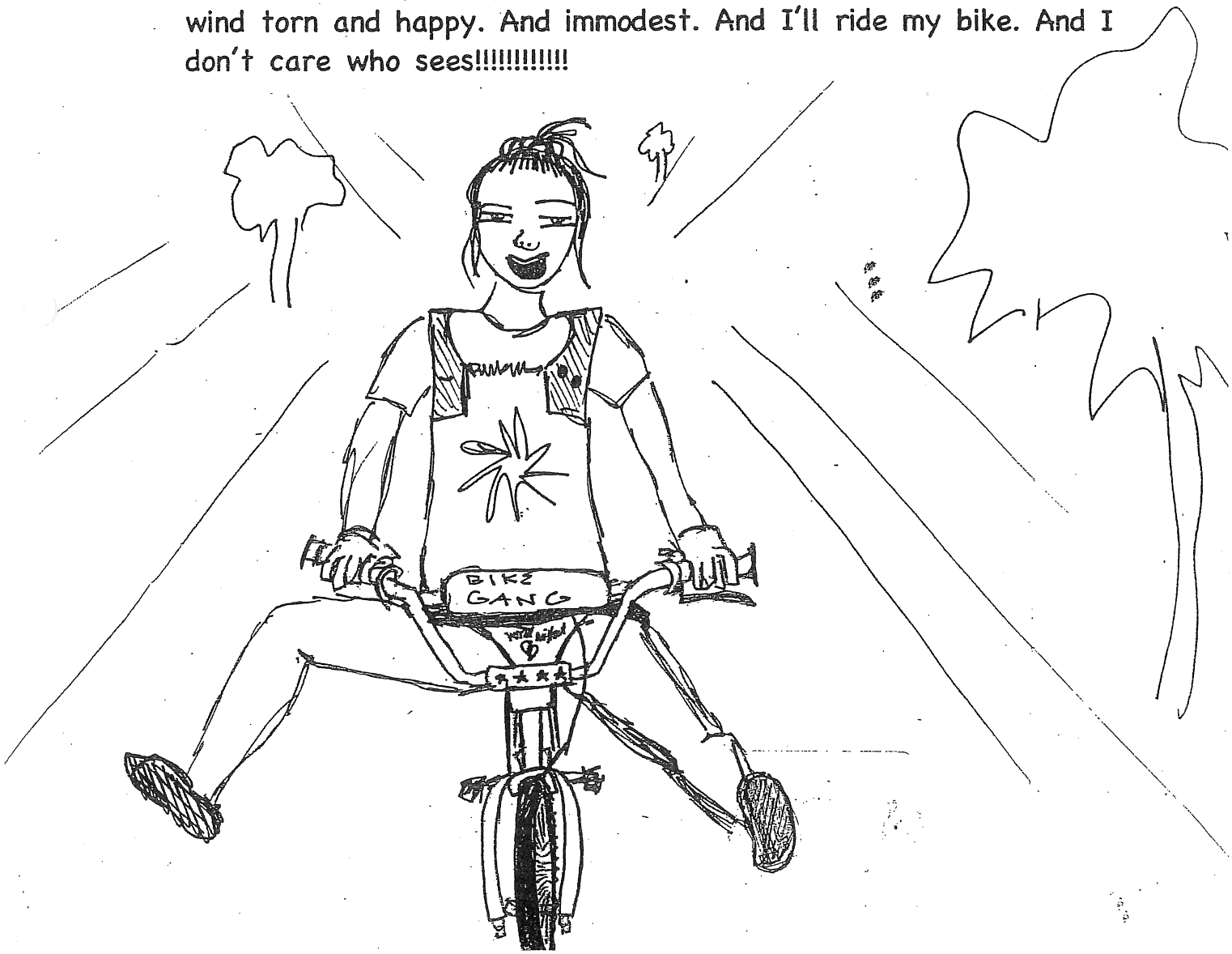
Martin



Listen

Cover your shoulders- they invite wandering hands.
Cover your belly - your body screams sex and it's the only thing people will see and think when they see you. CROSS YOUR LEGS! You are an open invitation. It's hot outside, long sleaves, long pants! The lord says your body is a temple. Would your strip down the temple?

Fuck that off.
I'll ride my bike through the wind, let my hair blow. My bits all over the place. See if I care. See the grin smacked on my face. My ass. It hangs out, hunched forward, aerodynamic, tits jump and my short short skirt, my bare legs and the air rushing past, tickling my hair, m y cunt gets fresh air, my stomach hanging down to there, legs spread wide upon my ride, cycling fast, bats fly past, racing through the night, flying over speed bumps. Look ma! No hands! No clothes! I'll let my bits fall and jangle, I'll let my shirt ride up, my pits pungent and potent and surfing, my face wind torn and happy. And immodest. And I'll ride my bike. And I don't care who sees!!!!!!!!!!!!



SUPPORTING SURVIVORS

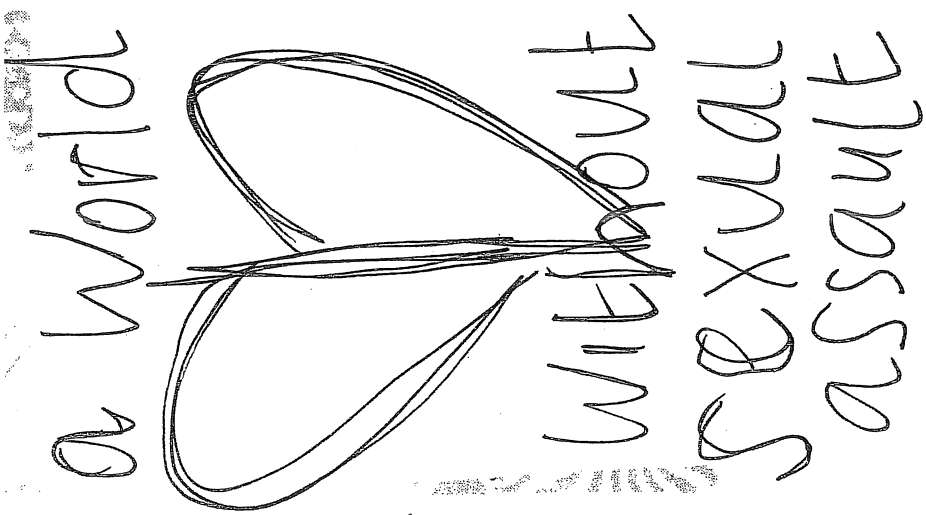
We want to talk about how we can support survivors in a world where we are socialized to sympathize with the perpetrator before the survivor. We need to look at the way we automatically respond to rape cases, the way we put survivors on trial.

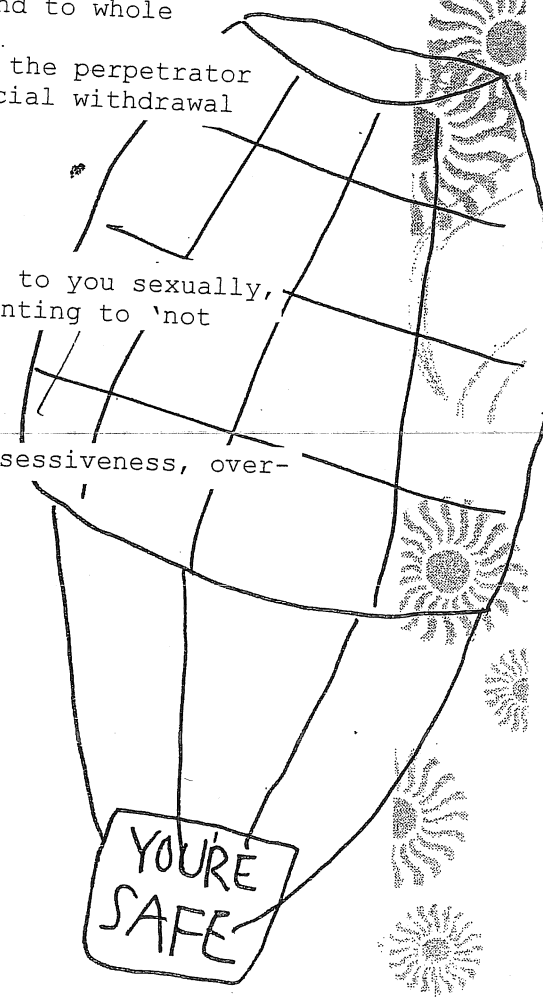
Our responses to the disclosure will effect the survivors path and how they deal with their own trauma and heal for years to come. Survivor based support prioritises the feeling and reality of the survivor above all else, and at all times.

Common Reactions of Survivors

Although its impossible to say exactly what the impacts of sexual assault and rape are, here are some of the common reactions we have either experienced or witnessed in survivors.
Feel free to add any others you can think of.

-panic attacks
-anxiety,
-depression,
-Feelings of worthlessness, or self disgust,
-self blame.
-Fear of public spaces, people (this can extend to whole genders)
-isolation from social events and spaces that the perpetrator is or has been involved in, and general Social withdrawal
-Not wanting to be alone,
-loss of confidence in interacting, paranoia.
-not wanting to have sex,
-freezing up,
-dissociating or being 'not there' during sex,
-believing that other people have entitlements to you sexually,
-over detachment from sexual behaviour just wanting to 'not think',
-Alcoholism and drug abuse,
-flashbacks,
-nausea,
-being over-controlling in relationships, possessiveness, over-dependence.





Listening

Before we start talking specifically about sexual assault, think about an experience you've had of trying to talk to people about things that upset you, or just things that were important.
What are some of the ways people react that make you feel like they are not listening?
What are some of the things people do that show you they are?

Sexual assault is one of the hardest things for us to talk about. There is so much to silence us- the myths around what it is, where and how it occurs, who does it and experiences it- that it can make it difficult for us to realise or define what happened to us and how we feel about it.

Sometimes we fear we wont be believed or that we will be questioned about our own behaviour.

Sometimes we feel responsible for 'creating' the situation by revealing it.

Feelings of worthlessness and self doubt (thinking maybe you 'asked for it' or should have shown more resistance, avoided the entire situation, talked about it sooner etc) make it hard for us to believe that we deserve support. Sometimes we feel guilty for causing our supporters so much pain and scared about how it might change the way they perceive us.

How they say it

There are many common ways a survivor may tell you about or classify their experience. They may change the way they define what happened many times in a conversation, in a week…

The way they talk about it can also be effected/dependant on how other people have reacted to them/listened previously- often they may never have been validated, and we must keep in mind the common guilt/reactions of survivors here.

How to hear it

Step 1. **believe.**
Despite what you may have been lead to believe false accusations of sexual assault are EXTREMELY rare and it much more likely that what your told is a dramatically reduced version of what was/is actually experienced.

(Only about 16% of rapes and sexual assaults are ever reported. FBI statistics show that only 3% of rape calls are false reports. This is the same false-report rate that is usual for other kinds of felonies ie. robbery and assault.. If we do the math on this, we expectorate a figure of 0.4%. 0.4% of sexual assaults are false claims. In other words: for every false report of sexual assault, roughly 208 "true" sexual assaults occur!)

How do the myths affect believing someone, even the subtle internalised ones within ourselves?

Here are some ways people commonly question or silence survivors:

-The survivor doubts themselves so much that they present the situation in a way that plays down what really happened and set it up for you to dismiss it also, i.e.; they say-"yeah I mean I don't think it was assault, I know he would never do that, he probably just misunderstood/was really drunk" etc; you say "yeah, probably I mean he was really drunk"…

- You know the perpetrator and can't imagine them doing anything like that intentionally and maybe feel the need to defend them, even subtly. For example: "wow, X is really not like that, I'm sure if you talked to X about it they'd be really sorry, I've been with X and they always…"

-You've had experiences of your own where your boundaries were crossed in a way that you consider much more extreme, and you never thought you were assaulted. "That sucks but I mean guys just do that shit you know?"

-You ask for lots of questions about the details
"so…what happened exactly"
"Why didn't you sleep somewhere else"
"Did you say no? How come?"
"How drunk where you"
"How long ago was it?"
or other questions about their decisions or behaviour:
"Why were you hitchhiking alone, in that place, out that late, that drunk and in his bed" etc etc.

Can you think of any other ways people can react that might make someone feel doubted or disbelieved?
What is your definition of sexual assault?
How would you react in a situation where someone defined something that happened to them as sexual assault but you didn't think it was?
What about if someone tells you about something that happened, but they don't define it as sexual assault and you think it was?
Is it ever ok to tell someone what happened to them was worse than they think it was. What are the difficulties with this?
Can you believe someone was sexually assaulted and support them without knowing "the details"?

Believing and validating is so important, but even if you do believe there are ways of reacting that can make it difficult for a survivor to tell you what happened and how it has effected them. Because sometimes it becomes about you and what's happening to you. This is hard because something is happening to you. Something really really difficult.

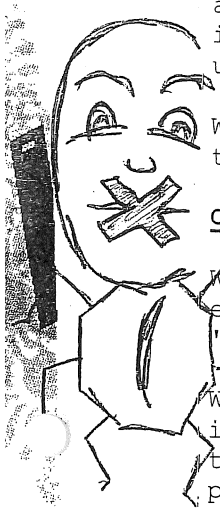
No matter how bad/hard it is for you as a supporter, its important to remember that, even if the perpetrator is in your family, your band, your house, your best friend since you were two, even if the survivor is any of these things as well and the whole thing is taking up your whole life, driving you mad, even if it triggers you into feeling the trauma of your own abuse- *right now it needs to be about them*. They cannot be your support on this. Here are a couple of examples of common responses that can make it difficult for someone to open up to you:

-You are so devastated by what you are hearing that they end up comforting you.
"I just can't believe this has happened to you, I can't bear to think about someone hurting you that way I feel so fucked up… "

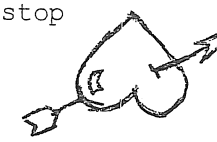
-You get furious with the perpetrator and threaten or do enact some kind of vengeance against them.
" I will smash his face in/tell everyone what he did, make sure he never shows his face in this town again, he'll be sorry etc"

-You respond by abstracting it into a larger social political problem, which can also include deconstructing someone's experience or self- talking about their experience and self in terms of gender dynamics, race, age etc. like theory and making it/them into a problem to be solved in this way.

Survivors know themselves, they are the experts, we can't always funnel experience like this, pain like this into rationality, and for a survivor, things like this can be taken as a personal criticism, aimed at them- anything, even talking or hearing about it can be intensely triggering and terrifying in a way non-survivors may not understand.



Why do you think these reactions might make survivors want to stop talking to these people about their assault?



Confidentiality

Who knows and what they know can completely change the survivors experience and the trajectory of a process. Be very careful with 'information control'.

Whatever reasons you might feel like you have for wanting more information, you think you might know other people involved, you want to take on a more active support role, its more important that the person your supporting only tells you how much they're ready to, and when they feel the time is right.

What they do tell you cannot go any further unless they have specifically asked you to talk to someone else on their behalf. If they do, make sure you know how much they are comfortable with you revealing and how they want that person to use the information, to relate to them etc.

It can be really difficult to keep such a painful secret, but other people knowing can take the power away from the survivor in terms of being able to determine how and when things happen and where and when they have to be confronted with it i.e.; rumours, people talking to them about it, the perpetrator finding out before the survivor is ready for them to know.

Do you think its ever ok to tell someone else what a survivor has told you?

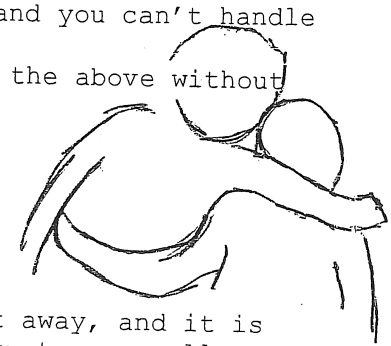
What if:

-you think someone is dangerous, or you feel personally threatened, like you cant be in the same space as them.

-you become emotionally overwhelmed, you feel confused and fucked up, your not sure how to (or that you can) support them.

-The perpetrator is someone close to you and you can't handle pretending nothing's wrong.

What are some ways to deal with feeling any of the above without breaking their confidence?



SUPPORTINGsupporters supportingSURVIVORS

Of Friends and lovers.

Trust

We can't expect a survivor to trust us straight away, and it is important not to take suspicion or a lack of trust personally- sometimes a survivor may need to tell someone far from themselves so as to separate their experience from their immediate relationships/space.

After having their trust broken, usually by someone close to them, and by a community around them, a survivor can doubt themselves so much that it is often amazing that they can trust at all. In this way "you don't trust me!" is a common accusation. How may trust be complicated in sexual assault experiences?

Sex
How can we give someone space with sex? how might a survivor's desire for and relationship with sex change?

Changing boundaries
Often a survivor will need to completely renegotiate their boundaries, and can need to feel like they're in control of this.

A survivor can face heaps of levels of over-awareness in how they are sexual in their relationships, that they are a problem, difficult or over-responsible/aware.

How can we communicate about or find out what someone's triggers are?

How often and when you should you bring stuff up?

It can be really hard to ask for or believe we deserve the things we need. Having things offered or suggested can help as long as we don't feel like we are being pressured or having our feeling shaped for us;

HOWEVER-
Being asked constantly if you are ok can be disconcerting at the best of times and a lot of survivors find it reminds them or makes them feel like their friends or lovers are thinking about or expecting them to be fucked up all the time.
So what to do?
What are some of the positive ways of offering help, asking questions.

What are some of the questions you might ask/things it can be good to check in about as a friend or lover…

SPACE FOR SURVIVORS

Space can be one of hardest things for a survivor- and one of their most fundamental requirements. In order to heal from this kind of violation it is essential that you have as much control as possible over yourself and environment, to recover from a loss of autonomy- control of their body, what happens to and with it etc.

A survivor may need to feel that they can be in control of their space- and helping to understand this, even before facilitating anything can be really good for a survivor.

The survivor should not have to be in the same space as the perpetrator!. They should not have to deal with or see this person before they're ready to. Nor should they give up or avoid spaces their perpetrator might be in to protect themselves from having to be reminded, relive the experience or feel scared. Even having to resist the urge to scream at or hurt that person whom you're not ready or in the mood to be reminded of right then (and possibly never will be) can be hard.

What are practical ways of giving space as a supporter(keeping in mind that generally a perpetrator refuses to cooperate/participate in a process…)?
How can we be aware of what it feels like to be afraid of seeing someone this much, their presence animating spaces, suburbs, cities, and poisoning and dividing other friendships?

Who gets access and credibility with space?

In cases of men and women, most often the man will, as the result of the womyn leaving (being unable to be around him) and the general silencing, sexism etc. that doesn't challenge this dynamic.

Whoever is the most popular, the 'loudest' (in terms of access and privilege- in terms of race, class, size age, 'appropriate gender expression' etc etc), or the least transient (travellers) can unfairly determine who gets to participate or 'remain'.

What else can affect this?

Supporting Supporters

Partners, friends and family members of victims of sexual assault are also victimized. Even knowing the reality can be overwhelming and disempowering, and we spend so much time and emotional energy on people who fuck with us and our friends. Some writers call supporters or friends "Secondary Victims", to capture this reality.

Unfortunately, some of the common feelings and reactions experienced by these secondary victims can delay the victim's process of regaining control in their life and healing. In addition, secondary victims may believe some of the myths that are prevalent in our society about the nature of sexual violence. It is crucial for secondary victims to examine their own attitudes and feelings in order to be a positive support person for the victim. It is important to validate the feelings of supporters. Victims are often placed in the position of caretaking for the significant other, when it is important for her to concentrate on herself. Helping yourself in turn helps the survivor, and you have no reason to feel selfish or guilty. Sexual assault is a crisis for supporters, too. Crisis lines and counselors are sometimes good ways to assist supporters with their feelings and their concerns, especially when they can't talk to anyone else about it.

'Secondary victims'/supporters often desire, as do victim-survivors, definite information: 'When will I feel better?" or "How can I help X?"
There is most often no single 'right' thing to do, there is no specific time-line or pattern for recovery and healing.

Some common feelings for supporters:

- *Helplessness/Powerlessness*- knowing and seeing the damage that has been done, that we cannot solve it or reverse it, of how long it may take,
- *Frustration*. Through the process of regaining control, frustration can be felt towards the victim and/or the various systems encountered (legal, patriarchy! etc.).
- *Anger*. Anger about the assault is sometimes expressed towards the victim "she should've been more careful." etc. This can also come out against a supporter- especially if they are the closest person to the survivors experience, or the only one to know. A survivor can be dangerous to others when they are too lost in their pain.
- *Desire for retaliation*- supporters may feel like they need to (re)act and can't.
- *Overprotection of a survivor.*
- *Guilt*. Feeling responsible for the assault, that they should have been able to prevent it in some way, that they are 'part of the problem/system' or that healing is too slow.
- *Shame*. Shame can come from believing myths about sexual assault. They may be concerned about reactions from family members or the community about the sexual assault.
- *Loss of intimacy*. Feeling that the victim is distancing herself from you, or "won't get over it." What appears to be distancing is actually completely related to the assault. Knowing that re-establishing intimacy takes a lot of work and time, patience, and understanding. It can be hard to deal with the push/pull of a survivors experience of closeness.
- *Relationships and sex*- how do/would we deal with our partner not wanting sex? or sex changing its meaning, nature, content etc.? It can be easy to feel like you are the perpetrator- that your body and desire can be triggering or 'too fast', too much for a survivor, and this can create a really complicated relationship between your own body/desire, and also effect your own self esteem.

- *Feeling untrusted*- this can make you doubt yourself, and can make it feel difficult to stay close to them.
- *Loss of routine*. The survivors behaviour changes such as insomnia, panic attacks, phobias, depression, and so forth, are normal reactions. But can be really hard.

What about when you've fucked up?

How can you regain someone's trust?
You might not be perfect. You might fuck up. You might fuck up in ways that you can't believe. When you are trying so hard to be there for someone and you fuck up, break their trust, make them feel worse it can make you want to curl up and roll away.

That's one option. Another option is to really think about it, take it on. Show them that you understand this wasn't what they needed, and that you really care about them and want to try again…and again and again.

another someone's story

So I write about my story or stories, and I write about them and they feel so disconnected, and I question my truth and reality and I question myself. I tell the story and it feels like the story of someone else, of another person, in another time and another place. It feels like a story as a story, not as a life, not as an experience that happened, but as another line to write, or word to say, or tale to tell. It feels like these words that tumble out of my mouth are but another truth, another body. It seems so far from me now, but so close because of flashbacks, because of anxiety, because of panic attacks.

> The effects of my assaults make me feel like a double standard, I don't know what's "normal" or what comes from that. I ask for things, from lovers and from partners, that I don't mean to ask for; I ask for needs that change so fast, I shut off so quickly but fall so deeply. I never really know what I want, and you never really ask me enough so I can think about it. I want to have sex that is not tied up in complication and mess, I want to not see my perpetrators in the faces of my lovers, I want to not think of sex as assault, I want to not want sex all the time. I don't want to disassociate, I want to be present, I want to say yes, I want to walk away and not be tangled.

> I want to not hate you every time you fuck me, and I want to not hate myself when you don't. I want to not give you head, or touch myself. I want you to hit me, and bite me and slam me and fuck me really hard. And I want you never to do those things too. I want you to think those things are great and do them all the time and I want you to think those things are wrong and fucked. I want you to never be close to me.

I want to not hate my body, I think of it as weak, as easy to possess, as nothing, unattached. I learn to punch but I laugh at myself, I lie to myself, it is not even about that, my assaults are in subtleties, in pushing away your hand, in not being heard, in force, in many ways too hard to describe

> My assaults are also in strangers who come back to haunt me, I know nothing of them, yet they are you, or your hands or your lips, or your words, or your silence. I know nothing of them, yet they are me, and they are dirtiness and hate, they are me sitting in the bath scrubbing myself till I bleed, they are me when I want to feel pain and they are me when I want to feel nothing. I no longer hate these people because they mean nothing, but the hate has nowhere to go, and so it stays and lingers and turns inside, and it hurts and there is nothing for me to do with it.

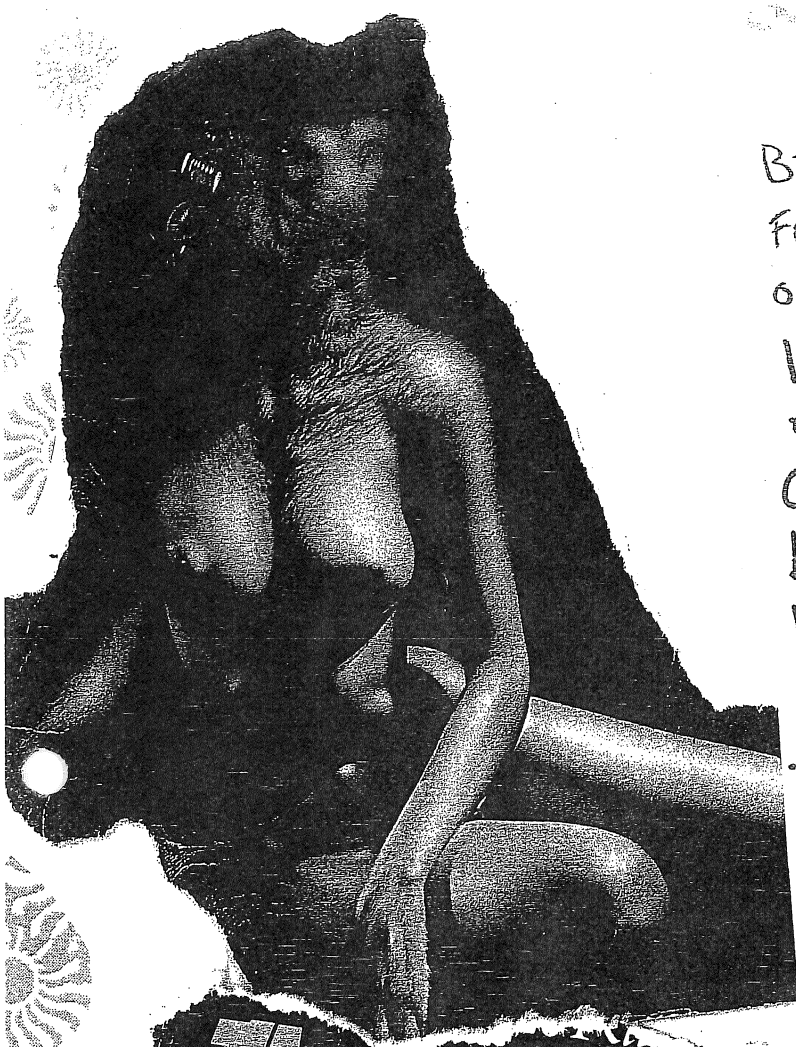
> I want to get over it. I am a survivor, but that is not all of me, I wish I wasn't, I wish for no one to be.

xx battle

my heart hurts

I hate boys

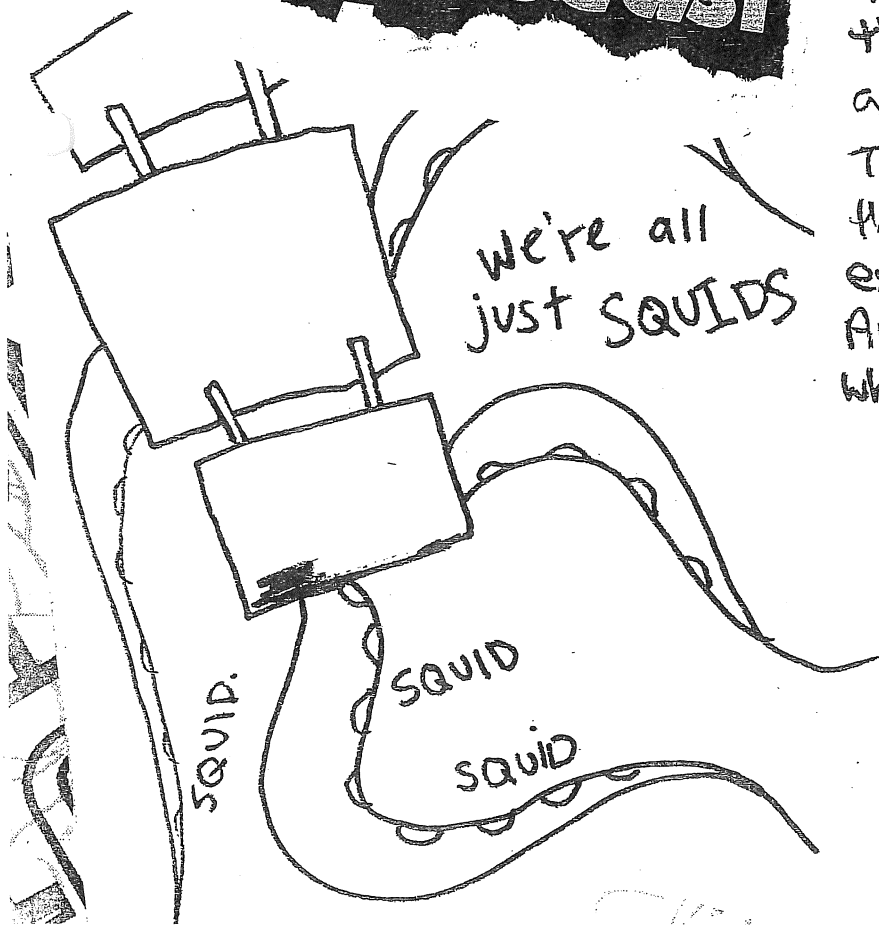
I hate boys because I get anxiety when I go out. Because my arse seems to be a magnet for your groping hand. And my cunt a hole for your intrusion. Because even my guy friends look at my tits when I've got no top on. And because I tell my girlfriends to put more clothes on. And Because I feel obliged to give you head. Or fuck you when I'm drunk. And Because my body is nothing unless you like it. And because I don't trust you. And because you don't try and build that trust. And I see your eyes fall down to look at my body. And you never ask if it's okay. So I fuck you anyway. And I hate you.



The Image of the Beast

BEAST WOMAN
FUCKING STRONG! hands!
of fur to fuck you
long
enough to make you
come jan Her this
beast of Darkness
brilliance inside
swallowed by Her thickly
tounge swirls and gurgles
saliva, thrusts and bites
your flesh sinks her
teeth into, you, scream
Oh murder!

This beast. mischeivous
dangerous, will BRING you
Down. Drag you thrugh
the dust. Expose you
and her insides out. of
TIME comes Knowledge
that this beast Knows
exactly what she wants.
And takes pleasure in
what she doesn't.



parts of your body do you like? Touch your body all over. Feel the muscles, bones and fat. Compare the skin on your inner thigh to that of the soles of your feet, your lips, ears, breasts.

orgasm. Everyone can. Set aside time and space, but both. You may feel selfish in taking this time and space, but both are essential. Give yourself permission to learn about your sexuality.

If you would like to learn how to masturbate or expand the richness of your experience, here is a suggested program which many have found helpful. Feel free to change it, or make up your own. Trust yourself to know what is best for you.

'My baby's got an STD' is currently under construction. This zine is being made as a resource tool to help discuss and de-construct some of the issues and attitudes towards sexual health, both personally and in the context of radical communities.

The zine currently contains: medical information, sexual health concepts, collaborations of personal experiences that shape our views of sex and sexual health, barriers to testing, a medium to share information with each other and to liberate sexual health as an accessable supported topic.

The contributors range from diverse age groups, sexual prefference, genders, sexes, backgrounds, personal cultural identities, information access and experience.

My baby's got an STD currently looks at:

-Sexual health as both an important personal and community responsibility, like all other aspects of our lives, health and attitudes.

-Sexual health as an integral role in our overall sexual attitudes and projections, assumptions, communications, understanding, quality of life, sexual relationships/ exploration; as well as gender, sex and role binaries, phobias, social constructs and stigmas that develop throughout our sexual and everyday lives.

-Sexual health incorporating elements of testing, self-love, healthy sexual and relationship politics, honesty, talking, respect, survivors and support, consent, boundaries and positive attitudes.

- What establishing and keeping good sexual health can mean, including: adopting safer sex policies, sharing open and honest communication about sex and sexual health, learning risks of transmission, establishing and re-assessing personal and relationship boundaries, practicing consent and learning what sexual health means for us.

- Sexual health as an important place in personal and community health, for personal reasons and reasons that radical community choose; including support for community and each other, support for survivors, consent, boundaries, communication, understanding, health, treatment and healing.

Private space — a place where you can relax and feel free from interruption. You may need to explain to people you live with. Everyone has the right to occasional privacy.

Time — at least an hour to allow you to relax, get comfortable, try out ways of getting aroused. An hour once every two weeks is better than five minutes each day. Ideally, an hour every day for two to six weeks: the more time you spend, the faster things will happen. Most [redacted] need a lot of time initially — after that they need less because they know what they want to do.

toe curling
throbbing feeling in your clitoris
warmth all over your body
erect nipples
fantasies

An electric vibrator is yet another way of masturbating. It can be useful to help you experience your first orgasm or multi-orgasm because it can provide faster, more regula stimulation than your fingers. See our handout on vibrator

- Radical communites incorporation of aspects including support, consent, boundaries, safer-spaces policies, understanding, open-communication, honesty and compassion for each other and self identified issues; through autonomous community chosen and supported processes.

- Supporting lovers' and friends living with, and affected by positive status as an important personal and community responsibility.

- Part of support meaning respecting lovers' and friends choices, listening, understanding and following their direction on: disclosure, sex, treatment, healing, fluid boundaries or any decisions they will make.

- Sexual Health in radical communities who are interested in, and who are actively involved in or committed to positively challenging and breaking down the barriers to better understanding all aspects of our lives.

- Active identification and deconstruction of certain attitudes, media, misconceptions and stigma's that surround different terms, social groups, races, sexes, genders, diseases or other binaries, both personally and in radical community contexts.

- That radical community's ethical adoption of sexual health as a relevent topic to engage, is prompted by responsibilities to survivors as well as directly and indirectly affected people living with STD/I's.

- If adopted, radical community's commitments therefore including: providing resources and access to safer sex information and supplies through realisticly considering each others' needs; continued efforts to actively defend, support and emphasise the importance of positive sexual health attitudes both personally and in community; and smashing the silence around sex and sexual health by making the space for open communication, discussion and information.

- Responsibilities for providing safer sex resources for ourselves, and each other, planning ahead and anticipating sex as a cruial part to being 'safer',

- Being realistic about and knowing the consequences of unprotected or 'risky' sex.

to give yourself pleasure. Touch
ment with different strokes.
Massage your scalp. Run your fingers along your sides, over
your stomach. This is a common place for hard sexual
tension. Breathing deeply in your stomach encourages
you to relax.

Some women have orgasms from the stimulation of
water. Sitting in a bath with a hand held shower head is
probably the easiest because you can change the angle
against your thighs and genitals. Sometimes a shower or
bath tap or inlet in a swimming pool can be just right to
give you an orgasm.

touch your breasts all different ways – along
their sides, around the nipples, with a hand over the whole
breast in a massaging movement, twisting and squeezing
the nipples. Take time to approach your clitoris – run your
fingers along the insides of your thighs, over your stomach,
through your pubic hair. Notice what sensations this
produces. You can use vegetable oil, saliva or vaginal lubri-
cation to touch different parts of your body.

- Enjoying supportive, consentual sexual lifestyles as part of our adopted sexual health practices, and learning to feel comfortable about expressing those needs.

- Feeling empowered to talk about and create strong sexual health and relationship decisions extending to communication with lovers' about what it means to feel comfortable in sex.

- Enjoying the level and kinds of sex that we are comfortable with, meaning asserting and respecting our own boundaries and the processes they involve.

My baby's got an STD is currently asking for sexual health related contributions of stories, comics, comment and further input to the previous or following statements:

-talking about sex -why it can be hard

-first experiences of sex -education at school, home, from peers and how they shape our current attitudes toward sex

- current sexual health attitudes both personally and in community

-Feeling comfortable about sex

- If and why we think sexual health is an important personal and community responsibility.

- common reasons we don't get tested, add to or comment on:

"I really should do that"
"I feel fine so I must be okay"
"I can't see the symptoms so there not there,"
"if I use a condom I don't have to worry"
"my doctor checks my bloods regularly"
"STI's are difficult to get"
"I choose my partners carefully"
"I can't get an STD from oral sex"
"I don't sleep around"
"I'm positive anyway so what's the difference"
"I don't want to know"
"I only sleep with girls/boys/trans/virgins"
"My lovers' get tested, they would tell me"

and let them pass on. It is useful to keep a diary of things that happen in each session.

Some women masturbate to orgasm without directly stimulating their clitoris, for example by lying on top of and rubbing over a rolled up towel, pillow, etc. As well as being pleasurable in itself, this can be another way of practising for orgasms with a partner.

To broaden your range of orgasm, try masturbating in different positions — on your stomach as well as on your back. You can also devise positions that resemble sex with a partner, such as masturbating on your knees with your head hunched over. Practising this way can make it easier for you to have orgasms with a partner.

Our ideas around:

- sexual health

- sexual health boundaries -these are personal or relationship boundaries that relate to risk transmission, consent and any sexual health related issue

- honesty

- consent

- social stigma and embarresment around STD's

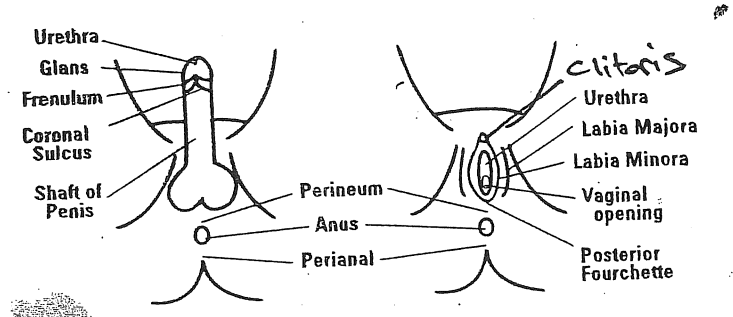
- feeling comfortable about sex

- why some things are hard to say

- how confident we feel about supportive responses to STD disclosure from lovers', friends

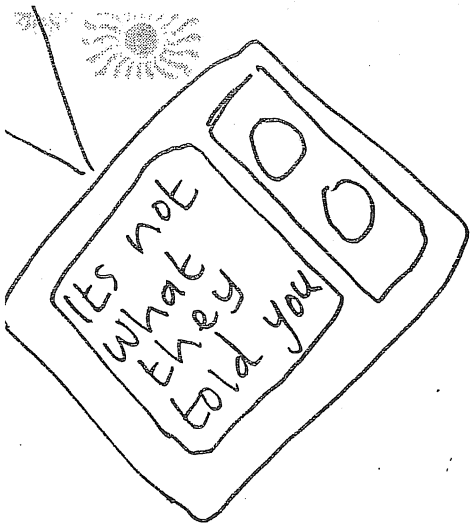
- how STD's or symptoms and stigma's make us feel

SUBMIT to -my baby's got an STD at:
liberatelanguage@gmail.com or 65 Fleming st Wickham NSW 2293
-All contributors will remain remain anonomous, or be printed under an alias.



With a hand mirror find the different parts of your genitals. Gently pull apart the outer lips which are covered with pubic hair. The inner lips meet at the top and attach to the clitoris which is covered by a hood. Move the hood back and examine the clitoris. What sensations do you feel? If it feels comfortable, put a finger inside your vagina. How do these sensations compare?

The clitoris is the centre of a woman's sexual response. Above, around, and below it is the clitoral shaft. The whole area including the lips is sensitive to sexual stimulation, some parts more intensely than others. The first third of the vagina is also sensitive to stimulation, not as intensely as the clitoris. This is why most women find it easier to have an orgasm through oral or manual stimulation of the clitoris than by penetration and intercourse.



caution abortion

A letter I wrote to a friend:

xxx

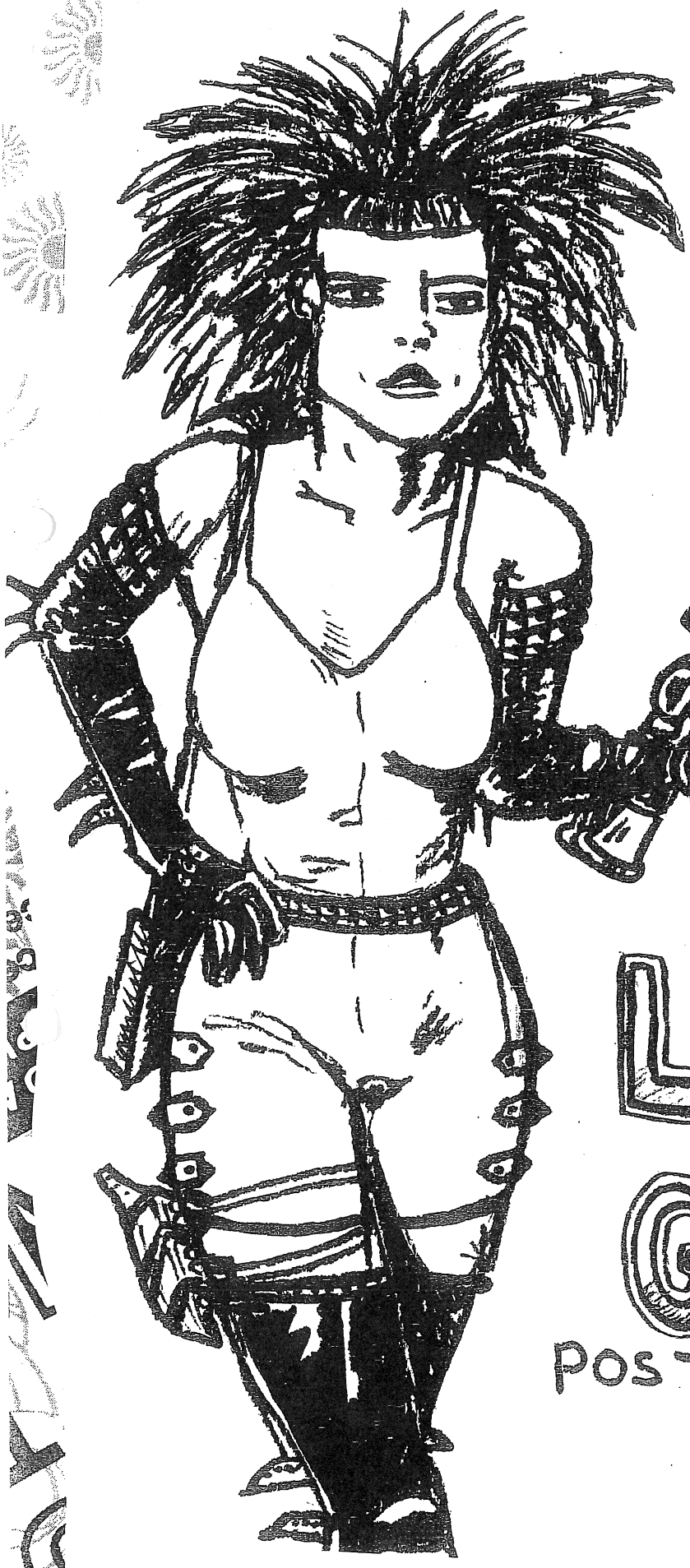
I have been thinking about you sooo much lately. Emails for me are hard too, I have to send so many for projects and work, that emails for contact and personal are real hard to sit down and write. Wow x, abortions are a hard one. You know it is sooo weird, I am organising a conference in December: Womins, Trans, gender queer focussed and I am doing a workshop on abortions, do we deal with them, how we deal with them within the activist community etc. bizarre, hey, cos I haven't really been thinking about them much until now. And lately I have been thinking about them heaps and heaps. So I will tell you how it was for me, but some of it may be intense, so maybe it is good for you, to have someone there to hug or be around? I love you so much and hope you are ok... where are you?

My thoughts. Emotionally I felt really fucked, I knew she was a girl (stupid thing to ask); I kept having crazy dreams about her, even after the abortion. I felt fucked for letting it happen, that I couldn't just have a baby; even though realistically it would have been fucked for it and me. I felt pretty relieved having an abortion, but also pretty empty, it feels so eerie, I felt like even though it was my choice, that it wasn't really a choice, cos if I was older I probably would have had it. Like I don't really know that, but well, it's not like I've ever said I definitely wouldn't. It also made me feel good about the choices I had, although I did have to go to Brisbane from where we were living, 3 hours! But I still feel like this thing happened and I still haven't really dealt with it, like how do you deal with it? It's never really spoken about, like we are meant to be these strong feminist womin, but shit happens and we don't talk... I never told anyone for so long, except for you really. And really what's there to talk about? Get pregnant, do something about it...

Physically, all I remember is waking up, vomiting, feeling really sick and not knowing what at all had happened or whether it was over yet. I totally had no idea whether it was over, how strange. I felt gross, i felt really lonely too, even though I had x, it just felt like so sad, so so sad. Also because I didn't even tell people either, just felt weird, to go through this major thing, but to have people not know, and even not really wanting people to know, and it was so sad for me. Because I thought about this thing that could become something that I destroyed, and like I know how fucked that type of thinking is. And admittedly I did feel selfish. Shit would not have been the same had I chosen something else, this I'm real glad for. I'm not sure what else to say, although some advice I have for you, is to have a place to go to where you feel safe and supported afterwards, whether this is physical or emotional. And know that you are supported and loved.

I love you heaps... I can call you if you have a number...

Anytime.... lots of hugs and kisses



LADY GUN

POST APOCALYPSE

diary of a cocksucker

By David Vakalis, 5 December 2007

My story of sexuality, like many others that had been told many unoriginal times before, starts off with me giving weight to my sexuality by providing a brief sexual history dating back as a child. What makes this prose fundamentally different though is my change from 'gay' to open minded, and my reasons supporting it. This describes the culture of pressure to conform to sexuality branding in the both the 'gay' and 'straight world'.

It was around when I was six or seven that my sexual exploration with females took place, while most of my experience was with males. When I was going through puberty my desires were dominated with guys, very rarely would I actually beat off over a girl. After a couple of years of fantasizing about schoolmates I entered into high school. It was either my first or second year of high school that I made the decision to acknowledge that I was 'gay'; something that is considered in the gay community as being necessary for one to do and to acknowledge in themselves - a form of personal sexual liberation apparently.

However, when I came to 'realise' that I was 'gay' I went through I guess what can be described as a period of sadness and what felt like 'temporary insanity'. I came to interpret this experience, and many others that had gone through it as basically being the results of years of social sexuality conditioning. In other words, the explanation was that I was going 'crazy' because I was 'realising' that I was 'gay'. From this point on, through my teenage years I became more sexually active with guys and became comfortable with that.

I acknowledge now, looking back, that my natural anxiety of sexual intercourse with females and gay heterophobic culture deterred me from any sexual experience in my teen years of sexual exploration. Causing me to obviously feel more comfortable with guys and making conscious decisions to act 'gay' and to make the choice to be a homosexual. As cliché as it may sound, I think I've found myself, and that true self is not gay, and it is not bisexual, but just is open to everyone. I made a common mistake in going on to label my sexuality prematurely. To me, having sex with men does not make one gay, much like sticking feathers up one's ass does not make one a chicken.

Many people who I have talked to about their own experiences of the moment where they 'accept' themselves as being 'gay' also went through a similar experience as me where they felt temporarily insane. I don't doubt that such an experience is not a transition, or that it is not a legitimate experience, but rather the interpretation of this experience is wrong. What very well may be interpreted as the mind accepting it's sexuality after years of social conditioning of heterosexual social norms may actually be the mind rebelling against the historical social tradition of creating invisible and visible boxes around people.

This common social mistake of labelling one's sexuality seems to take its modern roots from the rise of modernity. Through the rise of modernity the structuring of society that the age brought influenced a new way of governing people and bodies in the streets and outside of it through creating compartments with walls and other ways: the streets that were once used for resistance, entertainment and human interaction had been changed through modernity. This was to create order to manage what the upper classes feared of the open under-governed streets supposedly promoting chaos and deviance.

Currently as a result, our lives have become boxed and divided, from our home, our car, our work, where we eat, where we interact, where we shit; they have all become compartments dividing us from outside and from each other, assisting in the outside world to define who we are through this. Through tangible and intangible forms of governance it has successfully controlled the way we interact in the private and public spheres. But, as physical structure have divided and separated us from the outside boxing a human, biological, fluid and inconsistent facet like sexuality is inappropriate.

When one's sexuality is labelled, many assumptions are made. The label does not just send out a message of what one does personally, but also adopts a presumed consistency of the person as well as specific gender and sexuality characteristics assigned to that label. For instance, the association of female and masculine characteristics in sexuality is self-evident through the stereotypes of the gay man's 'queen' and the lesbian's 'bull dyke'. Another example of this is in an idea of reincarnation explain sexuality. It is said that a man is attracted to another man, for example, because his female soul has been reincarnated into a man's body and is 'naturally' attracted to what it sees as the opposite sex. Through these assumptions, sexuality can be either enforced or explained unintelligently through such means.

I remember when I was younger in the 'gay world' I experienced what could only be described as heterophobia and blatant disgust towards a woman's vagina. I guess one can say that what was happening was that people were learning and teaching one another a social culture in the 'gay world' of heterophobia. For one to exhibit such dislike towards 'heterosexuality' and vaginal intercourse is to display the surety and consistency of one's own sexuality - very much the same mirrored ritual embraced amongst heterosexual men to reaffirming their own 'heterosexuality' through their disgust of 'homosexuality'. These assigned gender characteristics to sexuality simplify human sexuality too easily amongst a patriarchal backdrop, and seek to reaffirm through presumptions that one's sexuality is reinforced through the way they act.

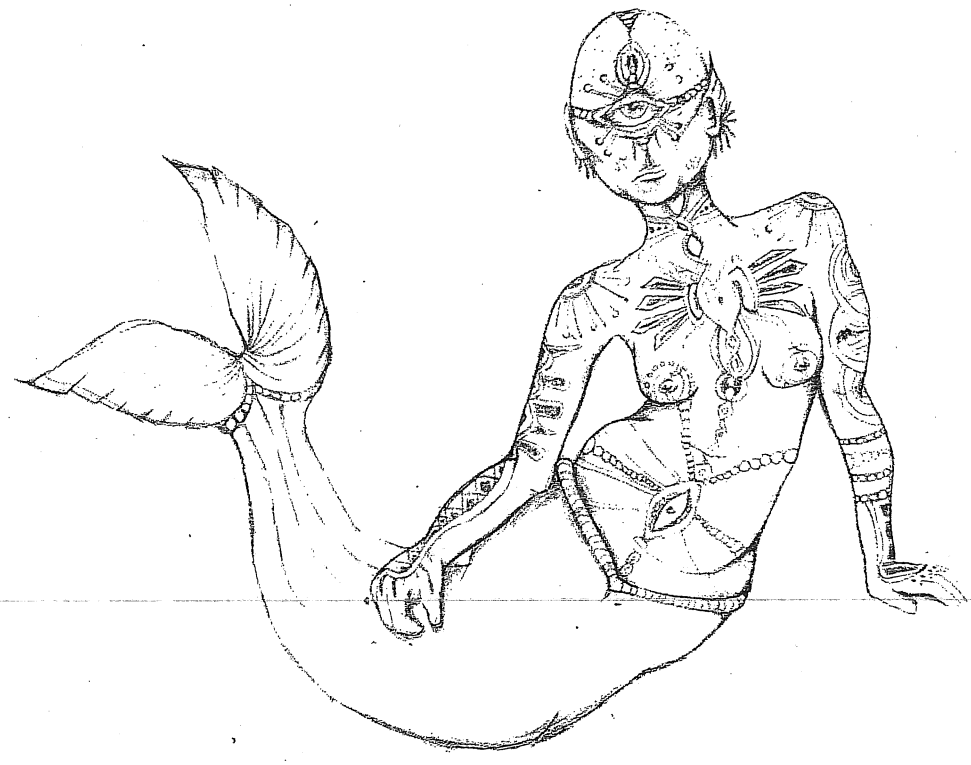
As one accepts a label as a result of feeling as though they identify with it they embrace the social acceptance that lays in the stability and consistency of a sexuality label. We can generally say that sexualities that deviate from the social norms are not accepted; however the actual labelling of one's sexuality is by comparison, as one can fit into a community's organising structure.

One of the systems of structure lay in a hierarchy of sexualities. Some sexualities are more favourable than others. Under the pretence of living in a patriarchal system; the 'straight world' places bisexuals and lesbians on an equally high approval level as opposed to a trans-person or a gay, and in the 'gay world' gays and cross-dressers share an equally high approval level as opposed to a lesbian or bisexual, however the hierarchy of sexualities may differ if it was in the context of existing in matriarchal system. My investigation here lies in the question as to why bisexuals are the least welcomed in 'gay world' according the presumed hierarchy of sexualities model that I pose exists.

The answer as to why bisexuals, or more generally - label free and open minded people - are the least accepted in the 'gay world' may lay in it challenging the social appraisal held in embracing a sexuality that is narrow, instead of open as it creates a persona of instability and inconsistency. Bisexuality seems to be the most logical sexuality label out of 'straight', 'gay' and 'lesbian', as they may indirectly embrace the idea that human sexuality is inconsistent and fluid, and not dependant on the social construction of the label and characteristics. While I argue that bisexuality is the most favoured and rational of the three dominant sexuality labels it still embraces social construction of sexuality and not of human nature.

However, bisexuality as a label presumes a form of consistency and comfort to a society, just as much as any other label does, but where a community's social comfort in consistency is truly challenged is in a population of truly sexually open minded people. While the heterosexual *only* likes and expresses their sexuality with the opposite sex, and the homosexual *only* likes and expresses their sexuality with the same sex, and the bisexual likes and expresses their sexuality *equally* between the sexes; the open minded and label free will tend to go by how one *feels*, with whoever it may be at whatever point in time and circumstance.

I think it is absurd to say that the sexuality that one is from a child or a youth is exactly the same sexuality as the day they die. I doubt that many people have not deviated romantically or sexually from the consistency that their sexuality label encourages. It makes more sense to me for people to abolish and refuse to accept the system of ordering sexualities, and to just simply accept themselves and each other as themselves, not because of a social culture of constructing boxes. Essentially, sexuality is biological and sexuality labels are a social construct that are two different things and should not be assumed together.



WHORE RESENTFUL

My last day at roaring 20's I meet Kyle. Kyle doesn't pay for private dances - an advanced member of the male species - he demands more than dry humping in the private room for 2 minutes at 60 bucks a pop. Kyle is one of the only customers around on this Monday night from hell and I'm half way through a bottle of tequila and surly as fuck. I need something to occupy my mind, other than the racial tension in the dressing room or my aching feet or wondering if it's time to go gargle mouthwash again to cover my acid reflux. So I focus on Kyle.

He has, by this time, decided that I am a sweet girl, after all, I've stuck by his side even after he's turned me down, must be that I like him. Although he is currently staying in a hostel, he offers me one night of paradise, an expensive hotel to sleep together in…then in the morning we would go out shopping and he would buy me whatever treasures my heart desired. All the other dancers do amazing acrobatic displays to an empty stage, but I have good 'ol Kyle to slide a measly dollar across the stage for every time I run one finger up his chin to lock eyes or force his head into my flat chest, wishing I had something there that would be more breath restricting…and the few other miserable cunts sipping their diet sodas see this display of desperately sought after intimacy and come up to feed bills onto the stage as well.

Kyle is enchanted, we have like, a real relationship blossoming, as I return to him after all new customers dry up. Finally it's 30 minutes to closing, and time to get down to business "Kyle, honey, do you want to sample the merchandise before you take it home?" I take him upstairs, he's trying to work me, I let him expend all his energy. Then, at the last second, my face changes and I spit hatefully into his ear "I'M A DYKE KYLE…the only way I'd fuck you is for more money than you ever have" He looks so betrayed and I am awestruck by how stupid he must be. At the end of the night the house takes every single dollar I've made in lap dances. It is then that I decide to start whoring.

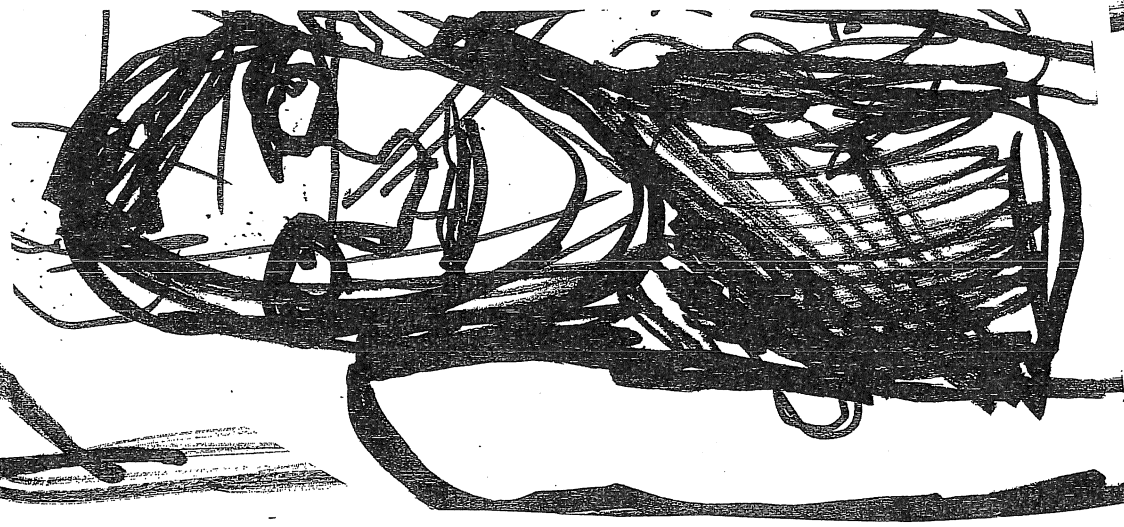
WHORE ROMANTIC

Dearest Richard,
Thank you so much for being my first trick.
Well, to be specific, my first trick outside the dingy strip clubs of Melbourne, outside of giving never ending hand jobs to a drunk in a straight backed chair 6am Saturday morning. You were so perfect that the great whores in the sky must have sent you to me from afar.

You picked me up from the BART station when I called up to say I'd be late because all the taxi's detoured around that part of town. When I got into your posh surburban monster car you handed me the cash straight away, and asked me what the first thing I thought when I saw you was. I paused a second too long before I said 'I imagined you on all fours waiting for me to fuck you' and you replied 'I bet you weren't expecting a black man', which, truthfully, was right...but that is the beauty of whoring.
When I got out of the bathroom you were waiting naked (thank god) and gently requested I take off my stilettos. I spread lube everywhere, including a big clump on your bedspread and remember a spiteful part of myself not caring because I wouldn't have to be the one to deal with it later. Soon after that moment you showed me the five inch scar on your back, and told me about how you had no feeling in your left leg. I slid my index finger into your asshole quickly so you would have confidence in me. You asked for dirty talk about eating my ass while my 'girlfriend' owned yours. And you came splendidly shuddering for hours. I pulled my cock gently out of you, the condom was ravaged, I was glad it was made of silicone not flesh. I was left alone in your room of cash while you took a shower and I wasn't aware of it and I wondered if it occurred to you either. A block away from your house you asked me if I wanted to go another time. So I fucked you again. Making you I guess technically my first and second booking, and secretly the first and second time that I had successfully fucked anyone with a strap on, let alone a 250 lb ex football player in the ass.

Good luck for the future!
Selina

when we first started to organise this day, we wanted it to be a space to talk about the things we never talk about. and i was going to talk about eating disorders and food issues and body image. but then i realised that i didn't know what i would say. and i didn't know what anyone else would say. its too scary, there are too many layers of guilt or fear or embarrassment or disgust or something to really be able to say anything much about experiences, and i can't really talk about getting over food issues because i don't really know how. so i just wanted to write this because eating disorders is something we never talk about. but so many people have them, in some form or degree or whatever. and maybe one day there could be a space to talk about it, to feel things, to support each other, or something like that. but just that i guess its not now.



'when i was younger i went on this diet,' he said. 'ages ago. when i was still using "she", even.

such a long time ago, you know? not necessarily in time. just, like. i don't know.'

he stopped, moving his mouth as though he was about to laugh but never really wanted to. he didn't look at her and she couldn't read him, then. she felt like he was in that time. really far away. and she wasn't there and couldn't be there and could never really understand.

'so when i was younger, i went on this diet. i cut out everything that i thought would make me fatter. it wasn't that i thought that i was too fat, as such. or maybe a bit. but i thought that i was getting fatter, or going to, and that i had to go on the diet so i didn't get any bigger. so that i got just that bit smaller. then i would stop.

and so i stopped having coffee and stopped having sugar in tea and didn't eat ice cream or chocolate or fried food or too much of anything. and around the same time i went vegan and it kind of made it easier to stick to the diet. easier not to eat chocolate if there were other reasons not to and i didn't try and find vegan chocolate or anything. and soon i started trying to give myself tiny portions of everything but just eat them real slowly because that's supposed to fill you up slower. just taking a carrot for lunch, and being real proud if i managed to make it through the day just on the carrot. and then the pride and excitement about being able to go the whole day without eating anything at all. i'd feel really good about it. like i'd achieved something, i was doing something, i was being the person i wanted to be.

i remember being obsessed with going to supermarkets. i'd get hungry, like before work or something, and spend ages walking around the store and comparing the backs of packets to see what had the lowest amount of calories or kilojoules or whichever it was measured in and then compare it to how big a quantity it was and how much i might eat and then choose the lowest or the smallest amount or sometimes i'd spend ages looking and tossing between two different choices and then i'd eventually just leave the store with nothing and feel good that i'd managed to fight the urges. and then if i got something, i'd feel like i made the wrong choice. and i'd hate myself. be so disappointed. so angry at myself for ruining everything, for not sticking to the diet, to the promises i'd made to myself. like this one time i spent maybe half an hour trying to decide between a packet of dates and something else that i forget now. dates had less calories but it was a big packet. and i knew if i got them i'd eat the whole thing. but then i convinced myself that no, i'd just have a few, then have the rest another time, next time i really needed something.

i ate the whole packet, though. and then immediately afterwards i got this feeling, this crazy panic where i knew i was fucking everything up, and i'd be swearing at myself inside my head and almost crying and breathing really fast and feeling really anxious so i'd have to go to the toilet and make sure no one was around or could hear me and then i threw them all up. the dates. like i did with everything i thought i ate too much of. or shouldn't have eaten. get rid of the excess, keep sticking to the diet. a couple of times i deliberately ate some cakes or something i would otherwise have refused myself full well knowing i'd go straight away to vomit it up afterwards. and i justified it to myself, too. why shouldn't i be able to eat whatever i want? and why should i have to keep it in, just because i want to eat it? like trying to reconcile feminism and anorexia or something. bulimia equals emancipation?

fuck.

i never used to be able to make myself throw up. i remember the first time i did it. it was at a party. i'd tried before, heaps of times, but i never could. but this time i'd just eaten so much food, even though i ate dinner before i came so i wouldn't eat junk at my friend's place. and i went to the toilet and i knew noone could hear so i just kept on trying until i found out how to do it. you have to reach your fingers right down until you tickle those bits down the back of your throat. and lean over, and try to push with your stomach. i found out that if you shove your stomach in with your hand and sort of rock, and make your whole body imitate the motion of retching, its easier.'

he laughed, shaking his head, and then stopped, and then laughed again.

'i was so excited about it. how fucked up is that, huh? thinking one of the best moments of your life to date was acquiring the ability to throw up everything you've eaten on cue.'

he moved the palms of his hands over his stomach, the space between his finger and his thumb sliding softly across the skin around his belly button. he brushed his hands up over his chest and around his neck, sort of like choking but more like rubbing, soothing, touching, searching. still holding his neck he closed his eyes, listening to the cars. forgetting and remembering at once.

'i remember how bread felt sharp when it came back up, sometimes cutting the back of my throat. and that sharp pain feeling sometimes that felt like i was stabbing myself in the chest, between my ribs, almost touching my heart, that came when i hadn't had enough water.

and how each time afterwards i'd go look in the mirror, lifting up my shirt and standing sideways to try to measure how far my stomach still jutted out over the top of my pants, to see if there was any difference. or to make sure there was no difference, depending which was less. and you know all that effort never really did shit. or, i mean, maybe it did a bit. i don't know.'

he squeezed his neck suddenly and then let it go, dropping his hands to the plastic underneath. he turned his palms down and pushed into the red, feeling it pushing back against his calluses, flattening them out, imprinting his skin with its tiny little patterns and grooves. he clenched his fingers down too, trying to squeeze the chair, to bend it; to break it, to crush it, to force it to disintegrate into tiny little pieces too small to see. he stayed there, still, pushing and clenching and holding his breath.

she looked at him, at his fingers, at the way they trembled under the strain. she trembled, too.

'its contagious, i think,' he said, still clenching, still pushing. shoving his hands deeper and harder, lower and through and sinking in. 'it's a funny thing, telling your friends they should be eating better and more, that you're worried about them and their weight and the way they are with food. you notice that they take too long in the toilet after meals. you tell them you're scared about them. that they're too skinny but that doesn't matter anyway. you tell them to eat regular meals, to eat good food. you invite them out for meals to try to make sure they do, because you aren't just telling them, you are fucking scared for them. they look like skeletons. they look disgusting. yet you tell them that and then you leave them and go straight to the bathroom and do exactly what you're telling them not to do. i don't know how that works, you know? was it maybe that i said that i was different? that i knew what i was doing? that i was being safe or whatever, that i'd stop when i was ready to? i wasn't as fucked up. i was doing okay. doing okay, yeah.

it sticks around, too. never really goes away. comes back in flashes. in supermarkets. toilets. when you eat a lot of cake. its like you think the same but then you cant be bothered doing it anymore.

i don't even know how i stopped. i just did. couldn't. didn't bother. sort of like my diet lapsed, or something.

i don't know at all.'

he stood up suddenly and walked to the edge of the road, stopping a step from the curb. he turned slightly on angle, staring down towards the part where the road turned off. leaning a little bit, too. he took another step following the path of his eyes, weight on one foot, with the other sort of curling under behind. he could feel the cracks and crevices on the concrete under his feet. the little bumps that kind of hurt a little bit but then again didn't hurt at all. he closed his eyes and focused on the feel of the grooves and patterns on the sole of his foot, imprinting themselves into his flesh. pushing himself down and into the ground, pushing it lower and deeper, sinking in and making a big, grey hole. pushing and pushing, forcing the ground to swallow him up, cover his head so that in the morning when people woke up and got dressed and left their house to walk around all that would remain of his body, his flesh, would be his hair, preserved in concrete, making patterns and grooves in the soles of people's feet.

'or actually. i lied, just then. i never really stopped, exactly.

just changed.'

he stood up and climbed out, walking back and sitting down. walking back and sitting down. walking back and sitting down, again. he hung backwards against the plastic, tipping his head back and letting his body weigh down. only the chair kept him from the ground.

'i still do it. sometimes, only. just to prove i still can, or something. i think about "trying to get back into it". like, i wish that i was still how i was. that i could still do it. i don't feel like i don't want to keep doing it. i feel like i can't, and that that's not a good thing. i feel ashamed. i feel like i've failed. like i've lost something.

sometimes...i don't know. i mean, i know its fucked. but sometimes i just feel like maybe i only want someone to hold me and talk to me and. well. i don't want to say "make everything okay" or some shit. but sometimes maybe that's how i feel. i don't know.'

he looked at her and she didn't say anything. she didn't look away, but he thought that it felt like maybe she was looking right through him. or maybe past him. or actually, it could have been that she was looking directly at him. at his flesh, at his body. and that her eyes couldn't penetrate beyond that. he wasn't sure if they looked like they wanted to or not.

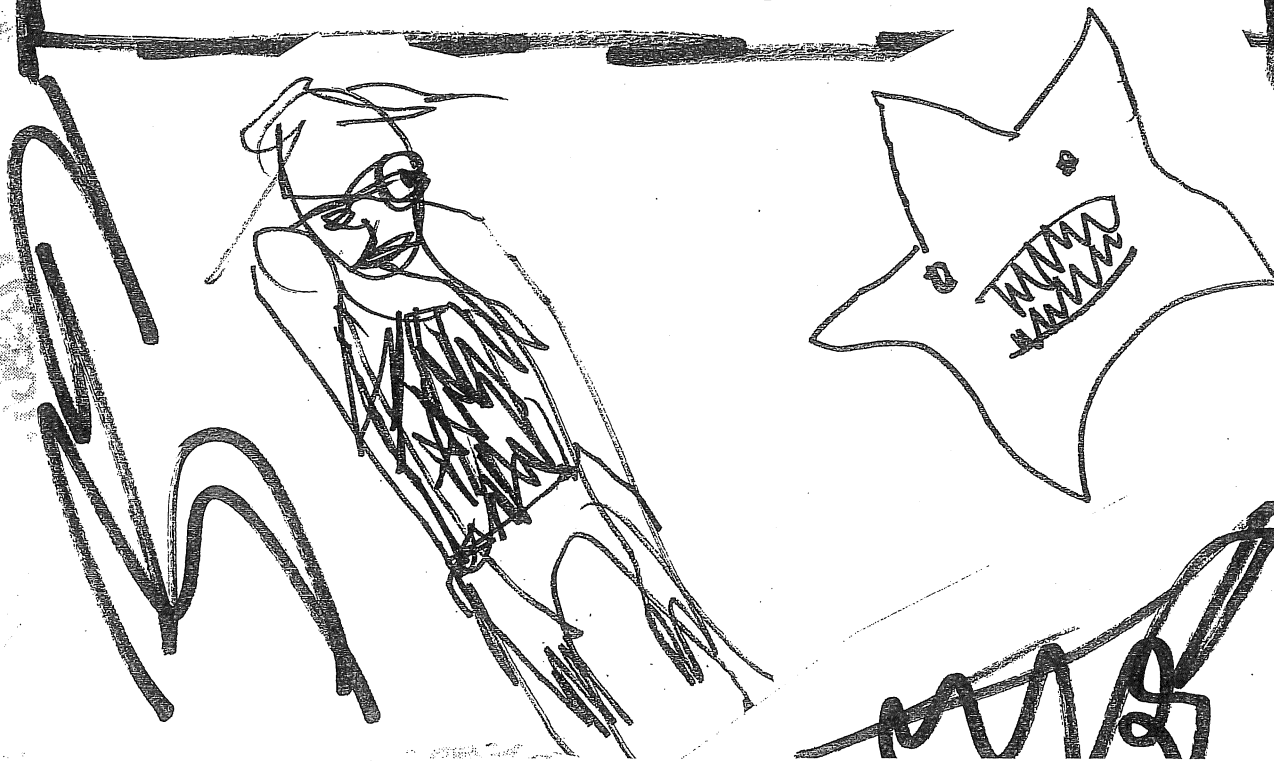
'yeah, i mean, i know its fucked.

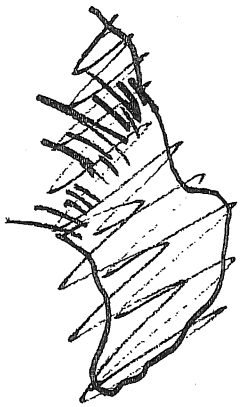
but, then.

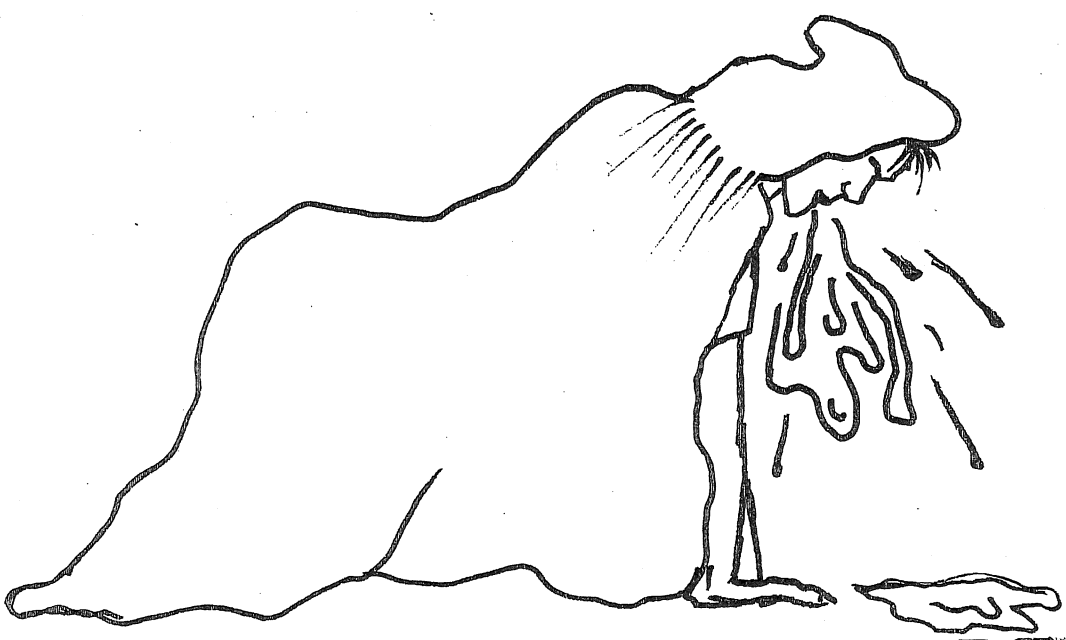
then i guess i just feel guilty and ashamed and stupid and selfish. and all that shit that just makes me feel more guilty and all that stuff.

and i guess i just don't know how to get out of that, you know?'

she still couldn't think of anything to say.







Little red riding hood
was walking down the trail
He was carrying the goodies,
thought they'll go stale.
So he ate them all up
and that was that, then
he threw them all up. for
a fear of getting fat.
cuz even red-riding hood
reads magazines, the
ones prescribing diets
for pre-teens.

STRAIGHT
CAMP

Resources

Zines

What Do You Do When (three editions so far)
Philly Dudes Collective
Thoughts Around Community Response to Intimate Violence
Support zine
Doris anthology
Consent is Sexy
Fuck and Paste

Books

The Courage to Heal by Laura Davis
The Survivor's Guide to Sex: How to Have an Empowered Sex Life After Child Sexual Abuse by Staci Haines
(both of the above books are specifically for women who have experienced child sexual abuse)

Support Services

LifeLine
telephone counselling (general) Ph: 131 114. Website: www.lifeline.org.au
Relationships Australia
Support groups and counselling on relationships, and for abusive and abused partners. Ph. 1300-364-277 or Vic (03) 9261-8700. Website: www.relationships.com.au

Sexual Assault and Domestic Violence Services:
NSW:
NSW Rape Crisis Centre
Ph. (02) 9819-6565. Country Toll Free Ph. 1800-424-017. TTY: 9181 43 49. Website: www.nswrapecrisis.com.au
Domestic Violence Line
24hr telephone support and referral . Ph. 1800 656 463 or TTY: 1800671442 Website: See www.community.nsw.gov.au/
Dympna House.
For survivors of sexual abuse. Mon-Fri. Ph. 1800-654-119 or (02) 9797-6733.
Canberra Rape Crisis Centre
Sexual assault counselling (24 hr) Ph. 6247-2525
Service Assisting Male Survivors of Sexual Assault (SAMSSA) Canberra
Provides support, information and referral for men who have experienced sexual assault.
Ph. 02 6262 7377; Email samssa@effect.net.au; Website: www.samssa.org.au
Thunder Collective www.myspace.com/thundercollective

Vic:
Women's Domestic Violence Crisis Service of Victoria (24 hour crisis support)
Crisis telephone support, information about options and developing a safety plan, referral to safe accommodation (refuge) for women experiencing abuse in their relationships. 24 hrs.
Ph. 9373-0123, or country toll free : Ph. 1800 015 188
Centre Against Sexual Assault (CASA) VIC
Crisis support, counselling, information for people who have been sexually assaulted as adults or as children. There are Centres Against Sexual Assault in regions across toria - see http://www.casa.org.au/
Ph. 1800 806292 (24 hours) for immediate support and to find your local CASA
Women's Information and Referral Exchange (WIRE). Melbourne
Information, support and referral for women.
- Phone service: 9am - 5pm Mon-Fri Ph. 1300-134-130. TTY: 13-36 77. Women's Information Centre
- open: 210 Lonsdale St, Melbourne, 10:30am to 5pm Monday to Friday. Website: www.wire.org.au

World Without Sexual Assault website: has information, resources including some of the zines referred to in this zine, etc: www.worldwithout.org

Northern Territory:
Domestic Violence Counselling Service
Darwin, 9-5 Mon-Fri Ph. (08) 8945-6200. Alice Springs Ph. (08) 8952 6048.
Dawn House
Crisis accomodation and support services for women with children escaping domestic violence.
(08) 8945 1388 (24 hrs).
Ruby Gaea House
Sexual assault counselling service
Mon-Fri 8.30-5.
Ph. (08) 8945-0155
Crisis Line
General and domestic violence crisis counselling (24hr)
Ph. 1800 019 116
Sexual Assault Referral Centre
Counselling, support, information, & 24 hr crisis care for recent sexual assault.
Darwin: Ph. (08) 89 227 156 (24hr). For sexual assault services in other areas of NT see website: www.nt.gov.au (sarc services).

QLD:
Domestic Violence Telephone Service - DV Connect Womensline
Ph. 1800 811 811 or TTY: 1800 812-225 1800 811 811 crisis counselling and safe refuge - 24 hours, 7 days a week. www.dvconnect.org
DV Connect Mensline
Ph. 1800 600 636 counselling, support, information - 7am - midnight, 7 days a week.
Website: www.dvconnect.org
Brisbane Rape & Incest Survivors Support Centre
Ph. (07) 3391-0004, Website: www.brissc.com.au
Statewide Sexual Assault Helpline
Ph. 1800-010 120 (24 hrs). Website: on www.health.qld.gov.au site.
Zig Zag Young Women's Resource
Brisbane, Mon-Fri 9-5. Ph. (07) 3843-1823. Website: www.zigzag.org.au
South Australia:
Domestic Violence Helpline
Ph. 1800 800 098 (24 hours) . Counselling for victims of domestic violence and their concerned friends. Counselling for people who commit domestic violence. Website: on www.ucwadel.org.au/domesticviolence/
Domestic Violence Crisis Service
Crisis counselling, support, referral to safe accommodation. Ph. 1300 782 200 (24 hours). After hours Crisis Care ph. 131 611.
Crisis Care
After hours crisis support (violence and abuse, suicide, child protection etc). 4pm-9am plus weekends & public hols. Ph. 131 611.
Yarrow Place
Rape & sexual assault service (24 hr)
Ph. (08) 8226 8777

Tasmania:
Domestic Violence Crisis Service
Mon-Fri 9am-Midnight, weekends 4pm-midnight.
Ph. (03) 6233 2529 or 1800 633 937 (North),
1800 608 122 (Statewide).
Sexual Assault Support Services
Telephone and face to face counselling
Hobart & Southern: Ph. (03) 6231 1811 (24hr - after hours (03) 6231-1817). Website: www.sass.org.au.
Launceston: Ph. (03) 6334-2740. Nth West: Ph. (03) 6431 9711.
SHE (Support, Help & Empowerment)
Telephone & face-face counselling for women affected by abusive relationships. Ph. (03) 6278-9090 (Hobart). Website: www.she.org.au
Yemaya: Women's Support Service
Counselling & support for women who have experienced abusive relationships (Launceston) Ph. 03-6334-0305.

Western Australia:
Women's Council for Domestic & Family Violence Services WA
Telephone support, referral to safe accommodation
Admin: 9:30 – 2:30 Mon-Fri. Ph (08) 9420 7264
Website: www.womenscouncil.com.au
Women's Domestic Violence Helpline
Information, referral and telephone counselling. Ph. (08) 9223 1188 or 1800 007 339 (24 hours)
Men's Domestic Violence Helpline
Information, referral and telephone counselling. Ph. 9223 1199 or 1800 000 599 (24 hours)
Crisis Care Unit
24hr crisis support (violence, child protection, suicide, etc). Ph. (08) 9325-1111 or 1800 199-008. TTY: (08) 9325-1232
Sexual Assault & Referral Centre
Telephone and face to face counselling, female doctors
24hrs. Ph. (08) 9340-1828 or 9340-1820 or country callers Ph. 1800 199-888

Queer Support Services
Gay and Lesbian Telephone Counselling Services:
WA, QLD, NSW, VIC – 1800 184 527 OR
Victoria – 03 9827 8544
Western Australia – 08 9420 7201
New South Wales – 02 8594 9596
Queensland – 04 3017 1717
South Australia – 1800 18 2233 or 08 8334 1623
Gay and Lesbian Counselling and Community Services of Australia: http://www.glccs.org.au/

Q-Net
Links to support services, support groups, hotlines, and etc for queer youth, their families, friends and peers.
www.qnet.org.au/content/faqs_and_articles/support_services/

Trans Gender Support Services
The Gender Centre NSW
Offers a wide range of services to people with gender issues, their partners, families and friends. Also acts as an education, support and referral centre. Services include counselling and support, social and support groups, a bi-monthly magazine and referrals to specialist counselling, medical, HIV/AIDS, educatio[illegible]ning, employment, legal welfare, residential refuge housing and other community services. The website also [illegible]s resources, education and other links.

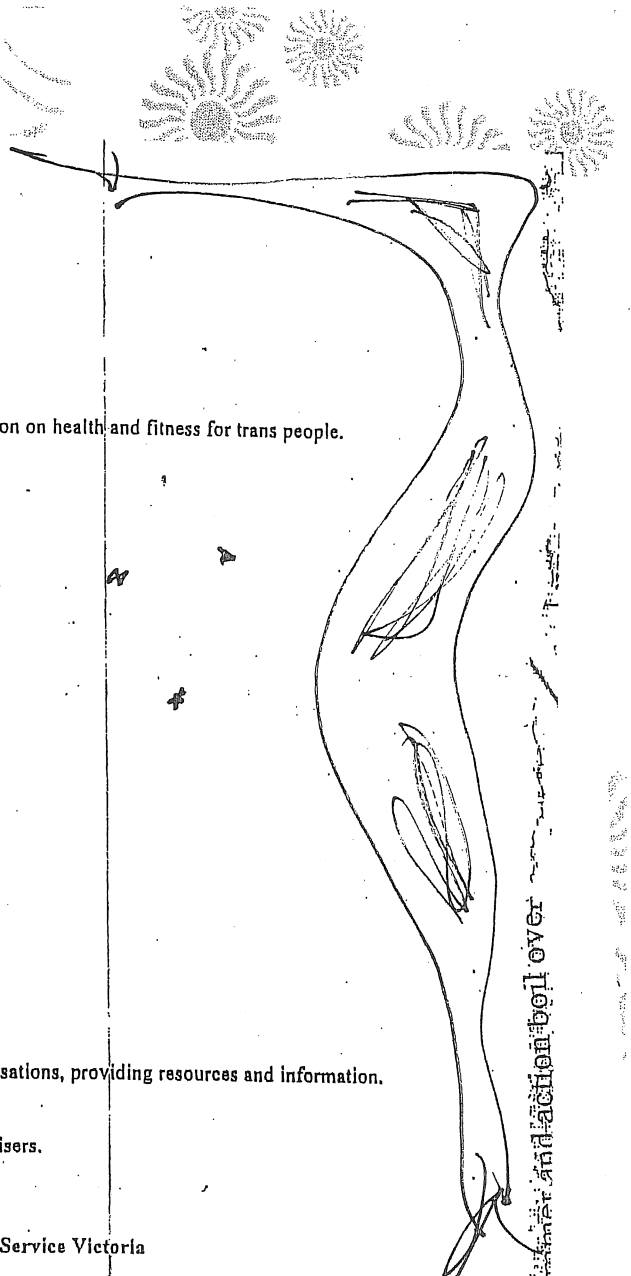
address PO Box 266, Petersham NSW 2049
email gendercentre@bigpond.com
phone (02) 9569 2366 (10am - 5:30pm Mon-Fri)
www.gendercentre.org.au/
TransGender Victoria
http://www.gendercentre.org.au/
Trans Melbourne Gender Project
http://www.genderproject.net.au/
South Australian TransGender Support Group
http://www.tgfolk.net/sites/satsg/
Trans Health
A volunteer-run online magazine providing information on health and fitness for trans people.
http://www.trans-health.com/
TransGender Health
http://www.lgbthealthchannel.com/transgender/

Sex Worker Support Networks
Scarlet Alliance
The Australian Sex Workers Association
www.scarletalliance.org.au/
NSW – SWOP
www.swop.org.au
SA – SIN
www.sin.org.au
Victoria – RhED
www.sexworker.org.au
ACT – SWOP ACT
www.aidsaction.org.au/swop/index.php
QLD – SQWISI
www.sqwisi.org.au
NT – SWOP NT
www.ntahc.org.au/swop.htm
WA – Magenta and SWOPWA
Fpwa.org.au/services/magenta/

Resources on Racism
AntiRacismNet
An international online network of anti-racism organisations, providing resources and information.
www.antiracismnet.org
Peoples Institute for Survival and Beyond
National Collective of anti-racist, multicultural organisers.
www.pisab.org

Aboriginal Support Services
Aboriginal Family Violence Prevention and Legal Service Victoria
1800 105 303 or 03 9654 3111
http://www.fvpls.org/
Service SA – Aboriginal Support Services
http://www.service.sa.gov.au/ContentPages/directories/indigenous.aspx - contains links to various other Aboriginal support services in SA.

*** for gathering amazing zi[illegible]nd books, there are some on the websites listed above, or you can contact nissalee@gmail.com, scumsystemspice@riseup.net, properteaistheft@riseup.net ***



Notes...

Notes....

Time to wake up to
DNEUBOY